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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, MAY 14, 1842. VOL. XXI.—NO. 20

RELIGIOUS MISCELLANY.

For the Register and Observer.

MISSIONS. NO. I.

We presume it will not be disputed that Unitarians have contributed less abundantly to the support of what are called missionary objects than any other denomination of Christians, of great pecuniary ability. In Massachusetts, our Orthodox Congregational brethren have raised, during the past year, for three of their favorite objects of zeal—Home Mission, Foreign Missions and Tracts—the sum of eighty six thousand dollars and upwards; and yet, in Massachusetts, Unitarians, though by no means the largest denomination in point of numbers, are certainly great, if not superior, to any other in individual and collective property. The difference, therefore, in the amount of their contributions must arise from some cause entirely distinctly from that of poverty. Towards the support of Foreign Missions, Unitarians, as a party, do not contribute, at present, anything; and, for the cause of Home Missions and Tracts, their annual appropriations do not exceed, it is believed, one fifth of the above amount. It may be said, however, that considerable sums have been raised by our denomination for the erection of free Chapels and the support of a ministry to the Poor, and also for Sunday Schools and similar institutions; which, although not precisely of the same class as the above, are nevertheless properly missionary objects. All this we are most glad to admit; but, after a somewhat careful inquiry, we are inclined to the opinion, that the result to which we have arrived would not be raised materially by any such consideration.

From the above facts, it appears, we think, conclusively, that Unitarian Christians are greatly deficient in missionary zeal. They contribute cheerfully of their abundance towards the support of many objects, of great and general welfare. Our Hospital, Eye Infirmary, Blind Asylum, Farm School and many other benevolent and useful institutions amongst us, are enduring witnesses to their liberality. Their sympathy with the wants of the body is strong; they are ever ready to feed and clothe the poor; no case of physical suffering is allowed to pass by unheeded, if properly brought to their notice. But not so with the wants of the soul. We do not mean to say, that they do not acknowledge the infinite worth of our spiritual nature, nor desire its elevation and purification, as much as others. We speak only of the inference which casual observers might draw from their doings, in relation to that system of operation, which, in the view of a large portion of Christendom, bears most directly upon the moral part of man and which is got up in that design. Speak to them of sending missionaries to the Sandwich Islands to convert the Heathen, and they deny the efficacy of the plan. Tell them of the need of Unitarian preachers in the West, and they shake their heads in doubt. Ask them for funds to assist the feeble congregations of our sect, in our own Commonwealth, and they deem the smallest contributions sufficient. Even the Theological Institution at Cambridge obtains but a feeble support; and they view the fact, that this Seminary sends forth an annual supply of but five or six preachers, with much indifference.

Now this state of things, as a general remark, we presume to be beyond all question, and we must be allowed to say that to us it is passing strange. That men, professing to entertain an ardent attachment to the Gospel of Christ, and a deep conviction of the purity and importance of their own views, should yet fall far behind their neighbors in their efforts to bring mankind under its influence, through those direct methods by which it was at first propagated and has ever since been maintained, is a fact which certainly deserves grave consideration. Our Orthodox brethren, undoubtedly, are inclined to attribute it to defect of doctrine and character in our denomination; but, although such an imputation may have sufficient semblance of truth to save others from the charge of intentional scandal, we cannot regard it as well founded. We see nothing in the doctrines usually held by Unitarians, to make them less anxious for the spiritual welfare of men than others; but far otherwise. And so far as our own experience in life enables us to form an opinion, we must be permitted to say, that, in conscientious regard to duty, elevation of sentiment and purity of life and character, no denomination of Christians can justly claim superiority to our own. And this bring us at once to the question,—What are the causes of this lack of interest in the missionary cause which we have admitted to exist amongst Unitarians? In attempting to suggest some of them, we shall state, with great plainness, certain opinions and feelings, which we have heard expressed in various quarters upon this subject; but we wish it to be distinctly understood, that we do not undertake to say, that the facts upon which they rest, are, in all respects, well ascertained. Some of the supposed facts may be mere prejudices; but, whether facts or prejudices, their influence on the mind is equally prejudicial to the cause of Missions.

1. Unitarians are not satisfied with the principles upon which Missions, at the present day, are carried on. They do not feel that the sole, or even the principal object of the friends of Missions, is to diffuse Christianity and make men better. They contend, that the leaders of the missionary cause have adopted certain theories or dogmas, in relation to the person and nature of God and Christ, and, to the mode by which pardon and salvation are dispensed to men, which they hold to be absolutely true; that they put out these theories at large in written formulas or creeds, and call upon all men to give to them implicit faith, boldly contending that without such faith, the most sincere and earnest endeavors after virtue and goodness through the teachings and example of Christ are useless, and worse than useless. In short, they make their own views upon difficult points of doctrine the standard and criterion of Religious character. They introduce them into most of their public services and insist upon them as essential, with great pertinacity. And their chief object in getting up and encouraging Missions is to diffuse them as widely as possible. It is Trinitarianism; it is original sin; it is the atoning blood of the Savior; it is free grace; it is the perseverance of the saints, which, is their main object; but it is not duty, virtue, responsibility, or the great, but simple truths taught in the Gospel of Christ. This feature, in the missionary spirit of the day, it is objected, corrupts the whole system. It puts in action the spirit of party, excites the sorest passions of the human breast—pride, jealousy, hatred, exclusiveness; and checks all the better feelings of our nature, which freemen absorbed in the struggle for victory. It breaks up communities, professing the same religion and appealing to the same records for their guide through life and their hope in death, into small parties; sets them in opposition one to the other; denies their claim to be called Christian, and impairs the efficacy of their deeds and example upon those who profess to be Christians only in name. The strength of Christian principles and the power of Christian influence are thus broken up and frittered away. The men of the world look on and exclaim—behold a divided Church; sect over against sect, and all contending with each other for the mastery. Until they have settled their differences and are agreed upon what Religion is, we will remain as we are. Thus, some, disgusted by the virulence and unwise pretension of those around them, draw back into indifference or atheism, whilst others, carried away by their hot and fiery zeal, rush into fanaticism.

In addition to these evils, the effect of such a course, it is said, is to cause men to mistake the shadow for the substance. They have to attach more and more importance to forms and creeds, and less and less to the state of the heart and life. They judge others, and are apt to judge themselves, rather by what they profess than by what they do and are. So long as they can satisfy their minds that their form of faith is orthodox, they feel safe. They become bigots and not Christians.

From considerations like these, very many Trinitarians feel a strong repugnance to the cause of Missions. They do not believe that true Christianity is promoted by them, but only sectarianism; and, in justification of their views, they appeal to the example and instructions of our Savior. No such course was adopted by him. He unfolded his religion by a statement of such general truths and principles as were suited to human capacities and wants, and he illustrated and enforced them by his calm, dignified and spotless example. He used few imprecations and run into no extremes. He seldom alluded to those points of doctrine, which so many at the present day make the foundation of all religious character, and never insisted upon any one view of them as essential to salvation. He often portrayed the character of God in terms familiar to men and easy to be understood; but he said little respecting his nature. He declared that he came from God and was his Son; but he did not declare that 'he was very God and very man,' nor did he say 'that there were three independent and co-existent persons in the Godhead, of one substance, power and eternity.' He never used the words 'God the Son,' or 'God the Holy Ghost.' He informed his followers that he had come 'to give his life a ransom for many;' but he did not inform them that in so doing, he appeased the everlasting wrath of God against men, or describe in detail the manner in which justice and mercy are reconciled. He appealed to the hearts of his hearers for proof of their sinfulness and rebellion; but he did not tell them that they were born in sin, nor that they deserved damnation at their birth. He made no attempt to reconcile the freedom of the will with the fore-knowledge of God. In short, he entered into no nice philosophical distinctions of any kind. His object was to raise man by making him practically good, and not to flatter his pride by rendering him theoretically wise. His instructions to his disciples with respect to others were in accordance with their views. 'Go and preach the Gospel to every creature; he that believeth and is baptized shall be saved.' Nothing more and nothing less. Now Unitarians maintain that this is the only mode by which true religion can be propagated among men. In their view, the great practical truths of religion were given by God for the use of man, and therefore, adapted by him to his moral constitution and necessities. Hence they never can be set forth in sincerity and simplicity without producing some effect upon the human heart; but, on the other hand, what may be called the philosophy of religion was not designed especially for man, but necessarily exists independently of him; it being nothing more than another name for certain attributes and relations, which of right obtain, and must always do so, in respect to God, Christ, sin, salvation. These address themselves to the intellect, but, as they have no signs in human language by which they may be expressed with precision and no emblems in human experience with which they may be compared, it is evident that all human ideas of them must be necessarily, only an approximation to the truth, perhaps the faintest imaginable. In accordance with these principles, the main doctrines, upon which our Orthodox brethren lay the whole foundation of Christian faith, are no where clearly and formally set forth in the Bible, but are confessedly gathered, as matters of inference, from various obscure, words and passages, scattered here and there on its pages. To insist therefore, upon this or that view of them, as absolutely true or essential to salvation, is, not only an absurdity, but the substitution of another Gospel for that which Christ came into the world to proclaim. And by adopting such a line of procedure, the good influences of Christianity are impaired and fail of their full and proper effect upon the life and heart of man. All the Missions of the present day carry this death wound upon their front; and, in consequence, should not be encouraged.

2. Unitarians object to the methods resorted to in getting up and maintaining modern Missions. The people, it is said, are, oftentimes, brought together at small religious meetings on the Sabbath and through the week, and are wrought upon by appeals to their fears and passions. There is over persuasion and over excitement, there and elsewhere. In some cases, the county, and even individual Churches, are divided out into separate sections; and chiefs and officers appointed to direct and control them. Each chief has a list of the individuals belonging to his section; he keep a watchful eye upon their conduct, apportions the sums they are to pay and reports his doings to his pastor. The pastor superintends the whole, and reports his doings and observations to the county Board; the county Board to the State. Thus there is a regular system, thoroughly organized and drilled, and doing its work like a machine. The objection to it is, that the individual is sacrificed to the mass. He is on the tread mill and must keep pace with it. Such a course of proceedings destroys that independent action of the individual, which is necessary, in order to bring out fully his powers of mind and heart. He is not at liberty to follow the results, at which he may arrive, under a careful and wise use of his faculties, without hindrance or the fear of reproach from any one. Now Religion, it is maintained, is too sacred a subject to be tampered with in this way. Any attempt to infuse, into it the spirit of party, to enlist in its favor the fear of rule, or to subject it to the trammels of organization, destroys its beauty and reality. It may answer the purpose of spreading far and wide the dogmas of a sect, but, in the minds of the mass of men, it must impair the value of practical truth and weaken its power over the life and conduct.

3. Unitarians are not zealous in the cause of Missions in consequence of the difficulties in the way, arising out of the present state of religious opinion among themselves. By reason of the zeal and rancor with which the various sects of Christians have maintained and insisted upon their peculiar tenets, those who entertain more liberal views have been compelled to separate themselves from them and to defend their own. In this way the name of Unitarian has become attached to them and they are branded with the badge of party. It is true that, whilst explaining and defending the doctrinal views which the Scriptures seem to them to warrant, as in duty and conscience they are found to do, they have never insisted upon them, as essential to salvation. But notwithstanding, the distinction, though broad, is not acknowledged; and any attempt by them to spread Gospel truth extensively, at home or abroad, would be stigmatized as the movement of sectarian zeal, and render them liable to the very objection which they have so much insisted upon, in regard to the measures of their opponents. No man, it is said, will believe in their desire to propagate religion; but all will impute to them the design of diffusing Unitarianism.

Another difficulty, in the minds of many liberal Christians, arises from the fear which they entertain, in respect to the ultimate effects of such a course of missionary efforts. Such persons readily admit that any class of men, having conscientiously come to the belief of certain views, as revealed in Scripture, have a right to explain, defend and diffuse them as widely as possible, provided they do so in a proper spirit and with a just regard to the rights and feelings of others. But, notwithstanding this, they hold the freedom of the individual mind in so great reverence, as to make them unwilling to trust even their own denomination with any system of measures, which in the end might impair the full exercise of that freedom. It is true, they say, that Unitarians do not now insist upon their peculiar views as essential to salvation; but once organize a system of Missions, and all evidence from History and all experience of human nature prove, that the purity of truth will be sacrificed to the pride of opinion. A narrow and sectarian spirit will grow up; the love of power will be engendered, and, at last, although we may have more of speculative truth, we shall not have more of true religion than others. In fact, we shall become zealots and bigots. Such a fear we believe restrains a large class.

Others feel that a difficulty in respect to Missions arises out of the very liberty for which the denomination so zealously contend. It is true, they say, that all liberal Christians, agree in the belief that there is but one God, and that Jesus Christ is inferior to him; but, in regard to the precise rank which the latter holds and to many other doctrinal views, to be drawn from the Bible, there are amongst them various shades of difference. They would not therefore generally unite in any organized scheme for Missions, from a feeling that it would be giving too great preponderance to one set of opinions. And, even if they should unite together, the opposition, which they must meet with from others, acting together with the causes above alluded to, would finally render their efforts ineffectual. Such persons reason in this way. For the diffusion of true religion in the world we must trust to providence; to the silent and gradual influences of our example; to the peaceful and liberal spirit in which our views of the truth are expressed. The Bible alone must be our only motto for faith, the teachings and example of Christ our only rule of life. We want no organized set of men to dictate to us, what we are to believe or do, nor to bind the consciences of others. Why is it that Christianity is so little valued or carried out into the life? It is because almost from the days of the Apostles, it has assumed the garb of the world. Because men have tried to force it upon their fellows; sometimes by the decrees of councils; sometimes by the thunders of the Vatican, sometimes by civil governments and sometimes by combinations of private citizens, into sects and parties. In one word, because, at all times, the fears, passions and interests of the world have been allowed to enter into the plan for diffusing the pure and gentle religion of Christ and, as its proper fruits, have awakened division, opposition, and disgust.

A LAYMAN.

AUTHORITY IN MATTERS OF RELIGIOUS BELIEF.

We extract the following from an excellent article on 'the authority of Jesus Christ, as a Religious Teacher' in the last number of the Christian Examiner.

'And, first, it is necessary to authenticate and give efficacy to the instructions of Jesus. In stating, his claims in this respect, we have, necessarily, anticipated this thought. But it requires to be more distinctly considered. Suppose, then, in further illustration of it, that Christ were divested of his high and peculiar commission, as a Teacher sent from God, but endowed with the highest gifts of intellect that have ever belonged to any human creature; nay, suppose that his mind, like the ancient artist's model of beauty, were composed of 'nature's best,' in the best of all other minds, which have ever existed, but unaided by any supernatural light; still he could not speak to man, 'as one having authority,' in any proper sense of the term. Suppose, yet further, the impossible fact, that there could be collected, from the various ages and climes of the world, a series of precepts of equal value with those of the Gospel; suppose, yet again, that this system should be recommended by the names of all the illustrious philosophers and moralists, who have ever existed, and that they all should lend their concentrated weight of character to give it currency among men; yet all this would add nothing to its authority, in the strict sense of the word. It would give to it not a title of obligation, as a rule of life. It would be still competent for every man, to whom it should be offered, to accept or to reject it, in whole or in part, as he pleased, and as it might happen to suit his own peculiar prejudices, passions, or caprices. High as the names might be, by which it were recommended, they would still be human names; and being human, could possess, strictly speaking, no authority over human creatures like its authors. The stream could never rise higher than its source. It might take its origin at the way-side, or in a hillock, or in a mountain, but never in heaven. The counsels thus offered for our guidance might be good, profitable, transcendently wise counsels; but still they would be the counsels of mere fallible men, and being such, they would possess no inherent authority. They must pass for what they are worth, and no more; and of this every man must judge for himself; so that, after all, virtually and in fact, in point of authority, obligation, and binding force, they are nothing worth. And to all this, add one supposition more;—that the imaginary Teacher, whom, to illustrate the position we have taken, we have created, should profess, as Jesus really did, to resolve doubts, under whose cold pressure the world had groaned for thousands of years, and to reveal, as he in fact did, truths concerning God and his government, which are of the deepest and most concerning interest to man, and for the knowledge of which the human soul has ever been athirst; still the question would be, on the part of the hearer or recipient, as it was in fact addressed to Christ himself, 'by what authority doest thou these things?' How is it that this light has dawned upon thy mind? 'Whence has this man this wisdom?' 'What sign showest thou, that we may see it and believe thee? How comes it to pass, that what has escaped the anxious research of all the gifted minds of all previous ages, is revealed to thee?' Is it not plain that men would doubt, and would have an indisputable right to doubt, any mere mortal man's claims, thus to speak of subjects, which the whole moral and intellectual history of man has shown to be beyond the reach of the unaided powers of the human mind?'

[From the Christian Observer.]

THE FAMILY ORGANIZATION.

Opinions and Customs Inconsistent with the Religious Training of a Family.

Having endeavored to show what *opinions* stand in the way of proper efforts to train up a family for God, I shall now state some *customs* which seem to me to be inconsistent with making the training for heaven the main and leading thing in the family.

It is not my intention to refer to habits of open vice and intemperance, and profaneness, and contempt for the institutions of religion; for I know not that I should reach any families where these have an existence. But I desire, if possible, to refer to some things which may be in our own families, standing in the way of the main purpose of training up a child for God. It is a melancholy fact, that a very large number are growing up among us, who evince no seriousness, and no deep anxiety in regard to salvation. I wish to specify some things which MAY exist in families that may contribute to this: and I mention,

(1.) The efforts of parents to accumulate a fortune, to leave to their sons and daughters. I refer to instances where it is apparent to children that they have every prospect of entering the world in the possession of great wealth, and where there will be a slight necessity, if any, for their personal toil, industry, or frugality. Against the propriety of laying up for a child what shall give him some advantages when he embarks in life, or enable him to commence business with advantage, I do not wish to be understood as speaking. I speak only of the religious influence on children where this is seen to be the *main* object of a parent. And the effect must be obvious. They feel that they are amply provided for. They cannot feel the necessity of religion. Their thoughts are devoted to the present world, and to the provision made for their comfort here. They are, or will be, naturally introduced into society where religion, as the main thing, is secluded. They will be, if sons, exposed to ten thousand temptations, from which poverty, or mere competence, would preserve them; if daughters, connected closely with fashionable life, or regarded as prizes to be secured *for* their wealth by men without principle, piety, or useful employment. They will enter on life with a moral certainty that they will be exposed to temptations that may destroy them. How hardly, said the Savior, shall they that have riches enter into the kingdom of heaven; and how hard shall it be for a parent, who is amassing property for his children, to persuade them that religion is the *main* thing *in his* view, and that he desires *them* to seek first an interest in the kingdom of God. If his money were acquired to do good; if it were distributed with a liberal hand to benefit others; if his children *saw* that it was not accumulated to be lavished on a splendid dwelling, or on gay apparel, or in luxury, or to be hoarded for them; if they saw that, notwithstanding all that their father could gain, they must be *mainly* dependent on their own efforts, and virtue, THEN his example would speak in tones deep, and loud, and long, even when he is dead. But not if his property has been accumulated and hoarded to be dissipated by them at their pleasure, and to free them from the necessity of toil, and to introduce them into a world of gaiety, dissipation, and sin.

I am often amazed that this course is pursued not only by pious parents, but by those whose own early life, one would think, would have taught them a different lesson. They have risen to affluence BECAUSE they were poor, and were under a necessity of toil. They are depriving their sons of the benefit of this necessity of honest industry, which has contributed so much to their own advancement, and sending them into the world where neither the necessity for industry, nor virtue, nor religion, can be felt. And, in regard to many a young man, his father would be doing him a kindness, if he were to sink his vast wealth in mid-ocean, and lay him under a necessity of beginning life as he himself begun it. But my design is to consider this point *only* as it stands in the way of making religion the main object in the family. And when we consider what the Sabbath schools have said of the obstacles which the love of riches throws in the way of religion; of the hold which it has on the affections; of the temptations to which it exposes the young, as they enter upon life, we are not to be surprised that so few of either sex, who are expectants of great wealth, can be connected with the church of God, or, *if* connected, become humble, exemplary, and self-denying Christians. I address you often on this subject. I do it for your own welfare and that of your children.—I have been young; and I know the power of temptation on a young man. I have felt, and still feel, the necessity of personal exertions. I am persuaded that the small sum of five thousand dollars, at the age of eighteen, would have ruined me, body and soul, forever; and I do not doubt that I shall be doing a favor to your sons in more ways than one, as well as to yourselves, by every dollar which, under the influence of Christian principle, I may be the means of inducing you to contribute to advance the welfare of mankind. It is, therefore, with me a matter of principle, on more grounds than one, to advocate the great objects of Christian benevolence; and I bless God that, in this, you respond to all my appeals, and that my labors are not in vain.

(2.) Allied to this is a second custom, which is inconsistent with making religion the main and leading duty in a family. It is that of training up your children, as *their* leading business, to acquire property. You will not understand me as speaking against industry, or frugality, or skill in business, or the training up your children in these habits. You know my sentiments, and, I may say, my habits, too well, to impute to me such an opinion. This is what I mean: So arranging all your affairs, so imparting all your counsels, so forming all your plans, as to lead them to the conviction that this is *your* impression of the main business of life. Let all your plans be formed for this; let all your conversation be of this; let all your commendations of others be for their skill in this; let all your arrangements be for this; and the result will follow, to which I refer. Let there be no prayer and no praise in the family; let there be no instruction in the duties of religion; let the conversation on the Sabbath, as well as on other days, relate to the acquisition of property; let your children know that you are writing letters of business, or in your counting-room; or forming a plan of gain on the Sabbath; and can it be deemed remarkable that they should grow up with the impression that the main business of life is, to 'get money, money still; and, then, let virtue follow if she will?'—Your example will reach where my instructions will not; and your own plans of life will anticipate and prevent all the efforts that may be made for their salvation. If, in their view, this is the main business of life, then how shall we counteract or destroy this impression? What appeal can we have to their consciences, when all a father's example and maxims stand in our way? The same remarks might be made respecting any other object. Let your children get the idea that your most earnest wish is, that they should be distinguished in learning, or science, or in professional life; that your most earnest desire is, that they should rise high in office, rather than in the kingdom of heaven; and how can we so present to them the subject of religion as to win their hearts? The whole magic power of a father's sentiments, desires, and examples, is against us, and against God; and how can truth find its way to his heart? Now, you know, my friends, that this is *not* the object for which we and our children are to live. The solemn command of our Creator is, to seek *first* the kingdom of God. And well do we all know, that, to make *this* the great object—to introduce religion into the family, in the most direct arrangement, by prayer and instruction—is not to make our children *less* industrious, virtuous, sober, pure. All that God demands at our hands is not inconsistent with the training up of our sons to act well their part in this life: nor would their early piety in any way interfere with their highest efforts in obtaining that which would contribute to their respectability or comfort in the world.

And yet, the world in this form stands in the way of religion in the family. It is the first thing with the dawning light, the last thing in the shades of the evening; the first thing in the plans of a father, and in the conversation of a mother. The plans of the world are not broken in upon by the voice of praise or prayer, by the Sabbath, or even the sanctuary; the venerable voice of a father is not heard urging his sons to seek an interest in the kingdom of God; his hands are not raised in supplication that they may enter into his everlasting kingdom. *If* they are saved, it is almost by miracle; if they are worldly, and ambitious, and irreligious, it is because they follow his example and his teaching; and if they even tread the broad road until they come to its fatal termination, and plunge into the world of wo, it is because they follow where a father—awful abuse of that sacred name—has led them,—to a world from which he never sought to rescue them, and where they must dwell together forever.

FOLLOWERS OF CHRIST.

'Ye seek me,' said our Lord, 'not because ye saw the miracles, but because ye did eat of the loaves, and were filled.'

Many are followers of Christ, because to be so is most respectable—in best taste—promises most worldly advantages. Their hearts are set on certain worldly objects, which can be reached only by beaten paths, by keeping on their side the current sentiments of society. As the tide of popular prejudice chances to set in favor of Christianity, they fall in and move along with it. In a community of Moslems or Pagans, they would be equally certain to chime in with the popular tone, and you might hear them chanting hymns to Allah or Brahma. As a supreme regard to the 'main chance' prevents their appearing among the ranks of the opponents of Christianity, so the same regard keeps them ever with the strongest and most worldly-profitable of the several Christian sects. You never find them unwisely advocating an unpopular system of doctrine. You never read their names on the scanty roll of a dissenting party. They hold it most prudent, as it doubtless is most easy, to say concerning the novel doctrine, that boldly claims a trial at the bar of Reason and Gods Word,—'Come not near it, pass not by it, touch not, handle not.'

And so they run their course, the consistent patrons of the outward decencies and respectabilities of religion—the staunch advocates of whatever is old, established, prevalent—the bitter foes of all innovation, at least so long as the innovating party remains few and feeble. Let that party become strong and predominant, and then, to be sure, the case is altered. They then forthwith become as zealous in behalf of the triumphant heresy, as before, for the venerable orthodoxy. 'Godliness has the promise of the life that now is'—is an Apostolic saying which they especially venerate.

In this subordination of religion to the accomplishment mainly of worldly ends, they copy the savage, who, for a few paltry bits of colored glass, readily gives

'Wedges of gold, heaps of pearl,
Inestimable stones, unvalued jewels.'

Utilitarianism in its baldest form is their Christianity. They would make eternity a mere caterer for Time, and Heaven the bondservant of earth.—*Liberal Preacher.*

NAZARETH.

The town of Nazareth, called in Arabic en-Nasirah, lies upon the western side of a narrow oblong basin, extending about from S. S. W. to N. N. E. perhaps twenty minutes in length by eight or ten in breadth. The houses stand on the lower part of the slope of the western hill; which rises steep and high above them, and is crowned by a Wely called Neby Isma'il. Towards the N. the hills are less high; on the E. and S. they are low. In the S. E. the basin contracts and a valley runs out narrow and winding apparently to the great plain. Various roads pass out of the basin; on the N. to Sefurieh and 'Akka; in the N. E. to Kefr Kenna and Tiberias; towards the E. to Mount Tabor and Tiberias; and in the S. W. to Yafa and the plain of Esdraelon. The houses of the town are in general well built of stone. They have only flat terraced roofs, without the domes so common in Jerusalem and the south of Palestine. The largest and most solid building, or rather collection of buildings, in the place, is the Latin convent.

We called soon on Abn Nasir, an Arab-Greek Christian of Nazareth, who had formerly spent some time in Beirut. He had there become acquainted with the American missionaries, and taken great interest in their schools. We found him now in his open shop in one of the streets, a mild, friendly, intelligent man; he welcomed us very kindly, and pressed us much to take up our quarters in his house, which we declined. He afterwards was exceedingly attentive, and devoted much of his time to us. We found here likewise Elias, a young man of the place, who had been for three years a pupil in the school of the English missionaries in Cairo. From Abu Nasir we received the following statement as to the population of Nazareth, viz.

Greeks	160	families, or	260	taxable	men.
Greek Catholics	60	"	130	"	"
Latin do.	65	"	120	"	"
Maronites	40	"	100	"	"
Mohammedans	120	"	170	"	"
Total	442	"	780	"	"

This implies a population of about three thousand souls. The wealthy family of Katafogo was said to retain its importance and general influence in the country, as described by Burckhardt and Prokesch; but this influence was also said not to be in all respects for good.

We had not come to Nazareth as pilgrims to the holy places, pointed out in legendary tradition. Yet we now repaired to the Latin convent, accompanied by Elias; not because it is said to cover the spot where the Virgin lived, but as being a point of some notoriety in the modern history of the country; or rather, as having been visited by many travellers. The monks had put themselves in quarantine, in consequence of the recent death, by plague, of the physician of Duke Maximilian of Bavaria within their walls. We entered and crossed the spacious court, intending to visit the garden, but it was now closed. Finding the door of the church open, we went in; it was the hour of vespers; and the chanting of the monks, sustained by the deep mellow tones of the organ, which came upon us unexpectedly, was solemn and affecting. The interior of the church is small and plain, with massive arches; the walls around were hung with damask stuff, striped with blue, producing a rich effect; indeed the whole impression transported me back to Italy. A barrier was laid across the floor, not very far from the entrance, as a warning to persons from without not to advance farther; and a similar precaution was taken, to prevent the hangings along the walls from being touched. Towards the grand altar the floor is raised, and there is an ascent to it by steps. Under this is the grotto, where, as the story goes, the Virgin once lived; here the Latins say Mary received the salutation of the angel, and the church thence takes the name of the Annunciation. This grotto is now a chapel; and over it, according to the Catholic legend, once stood the house, which afterwards, to escape contamination from the Muhammedans, wandered away through the air to Loretto in Italy, stopping for a time in Dalmatia or Illyria.

This church and convent, as we shall hereafter see, began to be built up on the ruins of the more ancient church in A. D. 1620; a century later, the whole was thoroughly repaired and rebuilt, and the convent enlarged to its present spacious dimensions. The house for the reception of pilgrims was thrown down by the earthquake of Jan. 1, 1837, from which Nazareth and other adjacent villages suffered more or less; but it had already been rebuilt.

From the convent we went to the little Maronite church. It stands quite in the S. W. part of the town under a precipice of the hill, which here breaks off in a perpendicular wall forty or fifty feet in height. We noticed several other similar precipices in the western hill, around the village. Some one of these, perhaps that by the Maronite church, may well have been the spot, whither the Jews led Jesus 'unto the brow of the hill whereon their city was built, that they might cast him down headlong; but he, passing through the midst of

them, went his way.' There is here no intimation that his escape was favored by the exertion of any miraculous power; but he made his way fearlessly through the crowd; and probably eluded their pursuit by availing himself of the narrow and and crooked streets of the city.

The monks have chosen for the scene of this event the Mount of the Precipitation, so called; a precipice overlooking the plain of Esdraelon, nearly two miles South by East of Nazareth. Among all the legends that have been fastened on the Holy Land, I know of no one more clumsy than this; which presupposes, that in a popular and momentary tumult, they should have had the patience to lead off their victim to an hour's distance, in order to do what there was an equal facility for doing near at hand. Besides, the hill on which Nazareth stands, is not a precipice overlooking the plain of Esdraelon; but it is this western hill, a good hour distant from that plain. Indeed, such is the intrinsic absurdity of the legend, that the monks themselves nowadays, in order to avoid it, make the ancient Nazareth to have been near at hand on the same mountain.

That precipice was doubtless selected, because it forms a striking object as seen from the plain; but the legend seems not to go further back than the time of the crusades. It is not mentioned by Antoninus Martyr, who particularly describes the holy places then shown at Nazareth; nor by Adamnanus, nor St. Willibald, nor Saewulf who was here about A. D. 1103. But the crusaders cherished Nazareth, and raised it to a bishop's see; and then, apparently, this precipice was selected, as the brow of the mountain. Phocas first mentions it slightly in A. D. 1185, and then Brocardus more fully; and since their day it has been noticed by most travellers.—*Biblical Researches in Palestine.*

CHRISTIAN REGISTER.

BOSTON, MAY 14, 1842.

DUDLEIAN LECTURE.

The Dudleian Lecture was delivered at the University Chapel, Cambridge, on Wednesday last, by the Rev. Samuel Barrett of this city. He took for his text, the passage in Mark, x. chap. from 42 to the 45 verses inclusive. The subject was the 'Validity of Presbyterian or Congregational Ordination,' a subject, the interest in the discussion of which, after slumbering near a century, is now revived by the pretensions adverse to Congregationalism, urged by the Oxford divines and the High Church party among the Episcopalians. Mr Barrett stated and examined these pretensions as put forth by the writers of this party in England and this country, and showed that they derived no support from the New Testament, that no precise and definite form of Church organization was therein instituted, that the Apostles did not go about with one iron model of a Church to which every separate society of Christians in all times was to be moulded, but instituted such forms and office, and in different places different forms and offices as the case required, and that so far as the example and the history of the primitive Church, as exhibited in the New Testament, were to be taken as an authority and guide to Church organization, they were in favor of Congregationalism, and that consequently the administration of religion among Congregationalists was valid. He defined ordination to be simply a designation to office of the person ordained and not the communication or transmission of any spiritual gift, and set forth the weakness of the arguments, by which it was attempted to maintain the opposite theory, drawn from Apostolic succession, written and oral tradition, a mediatory priesthood, &c. He denied that the idea of a mediatory priesthood received any support from the New Testament, but the contrary, and in conclusion showed how much more important was the office, and how much greater the qualifications requisite in the Christian Teacher and Pastor, depending for his influence and usefulness upon his character, than that of the mediatory priest, administering sacraments and dispensing salvation mechanically, in virtue of his office. The Lecture, though we might not concur in all its statements, was in our judgment a very able performance, presenting distinctly and strongly the important points connected with the subject, and judiciously adapted to the state and tendencies of the opinions of the day. S. K. L.

For the Register and Observer.

PERSEVERANCE OF THE SAINTS.

Hebrews, vi., 4, 5, 6. 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, *if they shall fall away*, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.'

It is contended by some that no true born child of God can ever fall away from the service of his Maker. Our Savior told the woman of Samaria that 'whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.' The man of the world is said to be a changeable being, with no fixed or settled principles of action, whilst the man of faith is said to be firm and immoveable, incapable of change.

The controversy which has, and still exists, upon this subject, is not of that importance, which many good men have imagined. It can never, as we believe, be satisfacterily determined by the testimony of the Holy Scriptures. Good men and devout, respectable for their talents, their learning and piety, have differed in opinion on this subject. The most important doctrines of Christianity, the existence, the character and the attributes of God, the natural character of man, the plan of salvation, our duty to God, to our fellow creatures, and ourselves, are plainly revealed in the Holy Scriptures, whilst other less important truths are only hinted at, or left entirely unrevealed. All that is essential to man's salvation is plainly revealed; and we have not even a right to inquire farther, or presumptuously to attempt to be wise above what is written. There is enough here to demand all our noblest powers, our highest intellectual efforts; ignorance here is criminal, for it is both our interest and our duty to learn, and become wise unto salvation. To learn of Christ we must be meek and lowly; we must not aspire after that which is beyond our reach. The knowledge of Christ, unlike the knowledge of the world, has no tendency to puff up the mind with pride or vain conceit.

It is true, certainly, that he who has drank of the water that Christ will give him, shall never thirst; that is, there is enough in the gospel to satisfy all the longing desires of the creature, man. Whoever drinks at the fountain of worldly pleasure will thirst again; the mind can never be wholly satisfied with earth born pleasures and earth born hopes; there still will remain, within the breast,

'——— An aching void,
This world can never fill.'

But the rich provisions of the gospel are calculated to satisfy all the desires of the creature, man. The mind of man naturally pants for immortality. So far as human wisdom teaches, all his prospects, his hopes and desires, perish forever at death. In the mournful language of Hezekiah, 'The grave cannot praise thee; death cannot celebrate thee; they that go down to the pit cannot hope for thy truth.' The tomb terminates all that we know of existence. Experience here is silent. No traveller has ever returned from that bourne to bring us tidings from another world. Philosophy here is confounded. Proud as she is, and daring as may be her flight, she cannot penetrate the dark mysteries of the tomb, nor tell us of the world that lies beyond it. So it is only through the medium of the gospel that life and immortality are brought to light. Our Savior, in his conversation with the woman of Samaria, meant, no doubt, to impress upon her mind the truth that the belief of the gospel alone could give a lasting, a permanent satisfaction to the mind. Our earth born hopes all terminate at death; the hope of the Christian takes hold on heaven. Rightly interpreted we believe this to be the meaning of the Savior, and consequently that the doctrine of the perseverance of the saints is neither strengthened or weakened by the declaration, 'Whosoever drinketh of the water that I shall give him shall never thirst.'

The passage, standing at the head of this article, has been often triumphantly appealed to, as furnishing conclusive proof of the truth of this doctrine. The grand object of Paul, in that part of the epistle from which the text is selected, appears to be to reprove his Hebrew brethren for their want of religious knowledge, or of an acquaintance with the first or elementary principles of Christianity. They might have learned, from the Messiah and his apostles, all the grand cardinal principles of that religion, which he came to teach. Instead of this, they were ignorant of much which it was absolutely necessary for them to know. Paul says to them that 'when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.' They had indeed embraced the truth, but they had not done it cordially, and consequently the truth had failed in producing its proper, legitimate effect. Paul was not satisfied with a cold and simple acquiescence in the truths of the gospel. He wished the Hebrew converts to learn continually, more and more. He wished the truth to have an abiding influence upon their hearts; he wished them to *feel* its importance, and after having learned 'the first principles of the oracles of God," to 'go on to perfection,' in divine knowledge. He urges them to this duty, and then adds the language of the text. The argument seems to be simply this;—if their experimental knowledge of Christianity had failed of producing on them its legitimate effect, nothing else could be adopted as a substitute to produce the same effect, and they must perish forever in their sins. There is but one scheme of salvation, and that is by Jesus Christ our Lord; if then they had embraced him, but so coldly as to fail of salvation, they could expect salvation from no other source. It is the same as if he had said, 'kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.' They had been once enlightened; that is, they had once learned the truth as it is in Jesus; they had tasted the heavenly gift, that gift, which bringeth salvation to a lost and ruined world; they had been made partakers of the Holy Ghost, that Comforter, which can alone speak peace to the troubled soul; they had tasted the good word of God, of that word which abundantly testified of Christ as the Savior of sinners; they had also tasted of the pleasures of the world to come, or, in other words, had witnessed the miracles wrought in confirmation of the Messiahship of Christ—now, if after all this, they should fall away and forsake the Lord, how could it be possible for them again to be renewed to repentance? They had successfully resisted the calls, the warnings and the threatenings of God, in his Holy Word; the glorious hope of a future immortality, that noblest, that brightest and most powerful incentive to human action had failed of making them wise unto salvation; in the midst of all these splendid promises of gospel, they remained unmoved; they seemed determined to fight their way down to hopeless ruin, and how can it be possible to save them from a destruction, which *they* are not at all anxious to arrest?

But it is said that no where, in the Scripture, is it stated to be possible for a true child of God to fall away, and be finally lost. It is said in our text, it is impossible for those who were once enlightened, *if* they shall fall away to renew them again to repentance. The apostle does not state it to be possible for such to fall, and soon after adds, 'But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.' The learned orthodox, Dr. M'Knight, however, says that the clause, 'if they shall fall away,' should be rendered, and have fallen away.' He says that 'our translators, following Beza, who, without *any* authority, has inserted in his version the word *if*, have rendered this sentence, if they shall fall away, that this text might not contradict the doctrine of the perseverance of the saints. But as no translator should take upon him to add to, or alter the Scripture for the sake of any favorite doctrine, I have translated the clause, *and have fallen away.*' Admit, however, for the moment, that this clause is correctly translated in our version. It is far from following, as a matter of course, that because the sacred writers speak of the wretched condition of souls, *if* they apostatize, that, therefore, they cannot and will not apostatize. This is a very common mode of expression, and is very readily understood. John says 'If a man say, I love God, and hateth his brother, he is a liar.' Now this, certainly, is far from proving that no man who professes love to God, does not hate his brother. Alas! what in our world has become more common? We may, however, generally conclude that whenever a true convert to Christianity has become well established in the faith, he will be sure to win the prize of eternal life. Perhaps it will not do to say, there is no danger of his falling. 'Let him that thinketh he standeth, take heed lest he fall. The Scriptures are full of exhortations, addressed to believers, to persevere unto the end, nor can we believe those exhortations to be wholly inappropriate, as indeed they must be, if there is no danger. D.

WASHINGTON TOTAL ABSTINENCE SOCIETY.

We publish below the circular of this Society, asking for further pecuniary aid in the benevolent work it has been so successfuly and zealously prosecuting for the year past. We feel confident that this call will not be made in vain. The times may be hard, and money scarce and business stagnant, but benevolence is active and will be aided in its work. The good done by this Society is too evident and palpable to be gainsaid, too strong in the appeal it makes to our sympathies as men, as citizens, as Christians to be resisted. No 'fond father, friend, son, or brother, no good citizen, or noble philanthropist can for a single moment turn a deaf ear to its call.' The circular speaks for itself. It breathes an earnest spirit, and will doubtless meet with a ready response. We wish, however, it had contained some brief statistical information, setting forth the sum heretofore contributed to this object, and the mode of its expenditure, the number of persons thus aided and benefited, and the number remaining true to their pledge and firm in their reformed habits. It is not for our own satisfaction that we wish this information. We have not a shadow of doubt, that the money has been most wisely and judiciously appropriated; we believe that a vast proportion of those, in whose behalf it has been bestowed, hold fast to their resolves, and are permanently reclaimed and reformed; and did we find that ninety nine per cent fell back, and only one per cent stood firm, thoroughly 'redeemed, regenerated, disenthralled' from a vice so fatal to the body and the soul, we should not consider that there had been a vain and useless expenditure of time, effort and money. But there are some who do not feel much interest in this movement, or much confidence in the permanence of the reformations effected. We believe that a fair presentment of the statistics of this matter would remove this distrust, and awaken an interest in some who have hitherto felt little or none.

Boston, May 7th, 1842.

Fellow Citizens,—We are again under the necessity of making an appeal to you, to aid us with your means, to continue and carry out to its fullest extent the Washingtonian Cause of Total Abstinence; this work of *solemn duty*, this work of humanity for our fellow man, a work in which *all* are alike concerned, in which all have an equal interest; for the success of which we should all feel the DEEPEST solicitude. We remember with gratitude and thankfulness the past generous aid you have afforded in carrying on this work. Your donations have been liberal indeed, and worthy of Boston Citizens, but our wants have been *great*, we have passed through a long winter; have expended all that has been received with a sparing hand, producing *great* and *good* results. Ere the Spring arrived it was found, that we must either abandon those who needed aid, and thus retard this Glorious work, or place ourselves in debt. Relying on that *never failing* philanthropic spirit of Bostonians, to relieve us from our difficulties and place us in a situation to continue our great work, we accepted the *only* alternative left us and struggled on. We now find ourselves with an empty Treasury, and considerably in debt. Our work is not completed, but in a very progressive state. Every day some important point is gained. Funds are needed, are indispensable, for much remains to be done. The question is, shall the work be retarded or abandoned for the want of means? a work on which *so much* depends, a work that has already done so much toward the consummation of human happiness. What has it not done? it has reclaimed the lost drunkard, and made him a sober industrious citizen, and in many cases it has made of the once lost man, the pious good Christian. It has checked vice and pauperism in no small degree; it has much relieved the City and the State, of taxation, and added income to taxable polls and property. It has restored many a lost Father, Son, Brother and Husband. It has banished squalid poverty from many a dwelling, it has established the Family Altar, and left in its train peace, order and prosperity. It has settled a *Great Problem* and *established* a FACT, that the degraded and *confirmed* drunkard (*however low*) can be reclaimed and made a good, worthy and industrious citizen. It has extracted a thorn from the bosom of the rich, and given a treble enjoyment to the blessing of wealth, by the restoration to them, of those lost and degraded members for whom there appeared to be *no hope*, which in youth and at the commencement of manhood were prized beyond *Millions*. Where is the fond father, friend, son, or brother, or where is the good citizen, or noble philanthropist that can for a *single* moment turn a deaf ear to our call? This cause has visited the Hall of legislation, and taught our senators wisdom; it has sent its voice into our Capitol, it has arrested the attention of a Nation, it has strengthened the right arm of the nation's defence, the Navy; it has visited the House of God, and made an independent clergy; it has sought out the *poor* and *neglected children* of our city, *clothed* them and sent them to school. It has checked the fashion of drinking in high places, it has extended the hand of Charity to the *poor* and degraded, bid him quit his cups and take courage, and by *industry* and *sobriety* become a man again. In short, what has not this movement done? Shall it be *abandoned*, or *suffered* to languish for want of means in a city like *this*, famed for its liberality? This is no charity of a *common kind*. It claims your attention, it demands your aid, it is for *yourselves* you are asked to do. The question may arise, how is it for ourselves? the answer is plain, it goes to save your sons, your brothers, your friend, spares your feelings and lessens your *Taxes*.

In a few days a personal properly authorised will call upon the citizens for subscriptions and will pay the same over to DR. WALTER CHANNING, Treasurer of the Citizen's Committee for raising funds for the Washingtonian cause,—in the meantime Dr. C. will receive any donations for the above purpose.

SAMUEL F. HOLBROOK, *President of the Washington Total Abstinence Society.*

TEMPERANCE MEETING AT NEW YORK.

Notice having been given that the Hon. Messrs. Marshall of Kentucky, and Briggs of Massachusetts, members of Congress, would attend the Temperance Meeting at the Tabernacle in New York, on Wednesday evening last, an immense crowd of people assembled, in expectation of being entertained and instructed by their eloquent addresses. Mr. Briggs was prevented from attending, but Mr. Marshall was present, and the audience were highly gratified by his impressive and interesting speech.

A report of the Executive Committee of the American Temperance Union was read, which stated many important and interesting facts in regard to the progress of the temperance cause. It stated that since the 5th of July last, 500,000 signatures had been obtained to the pledge of total abstinence. Of this number 30,000 were in Kentucky, 6000 in Ohio, and in the West more than 200,000; in Maine, 50,000, and in Boston, more than 20,000. It states that in Philadelphia, Brooklyn and other places, all the distilleries were stopped. The speech of Mr. Marshall, as might well be imagined from its very striking character, commanded the deepest attention, and was received with the most enthusiastic applause. *Daily Advertiser.*

REV. MR. PEABODY'S SERMON.

On Sunday evening, Mr. Peabody delivered a Sermon before the Washington Total Abstinence Society, on the duty of relinquishing the social and domestic use of wine. We have never heard this delicate subject treated with more ability and candor. He did not indulge in those unnecessary, if not uncharitable sneers and insinuations, which characterize much of what is said on this subject; nor did he assume the mere drinking of cold water to be conclusive evidence of perfect righteousness and piety; but he presented in a calm, thorough manner, with that charity that persuadeth, the reasons drawn from the principles of Christianity and the present condition of society, in favor of discontinuing the social and domestic use of wine. Those who may not concur in his conclusions, will admit that he spoke kindly, with the Christian spirit of mingled charity and independence. We intended to give an abstract of his discourse, but the author has generously placed the manuscript in our hands; and we shall publish it, in threes eparate numbers of our paper. Our readers can then judge for themselves.

ANNIVERSARIES.

The Religious Anniversaries in New York, held the last week in April, seem to have been very fully attended, and occasions of deep interest. The following account, which we copy from the Christian Watchman, shows the extensive operations and vigorous efforts of the Baptist Denomination in the cause of Home Missions.

At 3 o'clock in the afternoon of the same day, the Am. Bap. Home Mission held its tenth annual meeting, Hon. Heman Lincoln, the President in the chair. Prayer was offered by the Rev. Mr. Wyckoff, of Auburn. From the Treasurer's Report it appeared that the whole amount of receipts including those of the auxiliaries, the past year, was more than $57,000. The receipts direct into the treasury of the Society were about $12,500. The balance against the Society is $6,300, which will be increased by the liabilities that are nearly matured. A vigorous effort will be requisite to meet the growing demands upon the treasury. The report of the Executive Committee was read by the Corresponding Secretary, Rev. B. M. Hill, occupying twenty-seven minutes. For brevity, simplicity, perspicuity and fulness, and indeed every desirable excellence, it was truly a model report. There was the absence of every thing ambitious, whining, or objurgatory. The following summary I take from the Baptist Advocate:—

'The whole number of agents and missionaries who have acted under the commission of the society the past year is 97. These have been employed in 20 of the United States and Territories, in Canada and Texas. They have occupied statedly more than 325 stations; preached 9485 sermons; delivered 678 public addresses on various subjects, of Christian benevolence; made 8055 pastoral visits, and 145 visits of schools. In the performance of these duties they have travelled 111,688 miles. The amount of ordinary ministerial labor performed by them is equal to that of one man 67 1-2 years.

In addition to the above, a vast amount of labor has been performed by them in protracted meetings, and meetings for moral improvement, in Bible and Tract distribution, and in organizing and aiding Sunday schools, temperance and other benevolent societies.

The number of agents and missionaries reported by auxiliary societies is 270. Their joint labors amount to 133 years for one man. They have occupied more than 336 stations; preached 21,124 sermons; made 24,452 pastoral visits, and travelled in the performance of their labors 60,377 miles. Total, 367 agents and missionaries; 33,609 sermons preached; 200 years labor, and 172,065 miles travelled.

'The missionaries of the Society report the baptism of 1195; the organization of 36 Churches, and the ordination of 16 ministers. They have obtained 2981 signatures to the total abstinence pledge, and under their supervision or influence 4651 pupils have been instructed in Sunday schools and Bible classes by 689 teachers.

Among the Churches aided, 4 meeting houses have been completed, and the erection of 13 others has been commenced. Two Churches have become able to sustain themselves without further missionary aid. From 42 of the Churches $2798,61 have been paid for benevolent purposes. In the entire number added are 28 young men preparing for the ministry.

The missionaries of auxiliaries report the baptism of 2727 persons, and 150 temperance pledges have been obtained by them. Making a total of 4222 baptisms, and 3131 temperance pledges.'

For the Register and Observer.

'AM I MY BROTHER'S KEEPER?'

This question is often captiously asked by self-excusing selfishness. The limits of individual responsibleness are but vaguely understood, and feebly felt by the majority of mankind, nay, by the majority of Christians. The cold and unfeeling imagine that they have done all their duty, when they have fed, and clothed and taught their own families; and the liberal and charitable often bestow their alms and efforts, as if they were a free-will offering over and above the demands of duty. Let us put this question to our consciences, and ascertain whether and how far we are our brethren's keepers.

We may learn our duty to our brethren by reflecting on the relation in which they have stood to us. They have been our keepers—the keepers of our fortunes and our peace, of our minds and our hearts. We hear a great deal of cant about whole men, and the necessity of our being whole men, complete in ourselves, self-sustaining and independent. There are no such men, nor will there, nor can there be any such. God did not make us to stand alone. We are like trees in a forest, each sheltered and fostered by its neighbour tree, and liable to speedy blighting when transplanted to a solitary exposure. We are the complements of each other. Let us analyze our own characters,—let us search into the origin of all that there is within us of mental soundness and strength, of moral power, of religious faith and joy. How much of it must we trace to this kindly care of individuals or society! The germs were indeed native within us; had it not been for genial influences from without, they would have remained in embryo, or blossomed only for early blighting. How much do we owe to public opinion and feeling, to the prevalence of social refinement, to the all-pervading leaven of Christianity in the institutions, manners and habits of kindly counsel, to those friendly communings and brotherly sympathies, which drop like the small rain upon the tender grass, and distil the gentle dew upon the green herb! In view of all the outward influences, that have gone to make us what we are, man, as well as God, might well put to us the question, 'What hast thou, which thou hast not received? And now that many of us consider ourselves as made men, as possessed of ripe and self-sustaining characters, of impregnable principles, and a faith that cannot be moved, who of us would trust himself, if all social bulwarks were knocked away, and the foundations of sound public sentiment overthrown, in fine, if our brethren ceased to be our keepers? Would you reader, dare promise yourself, that you could stand alone, and all the world against you, surrounded only by evil examples and unholy counsels, fountains of pollution springing up close by your own hearth-stone? Would not your solitary virtue and piety be frittered away little by little? Would not your soul, at first vexed by surrounding ungodliness grow more and more accustomed to its sounds, and sights, till at length you cast in your lot with evil-doers, and became part and parcel of the community around you? Thus did it fare with Lot and his family in Sodom. Educated under the wing of patriarchial piety, they doubtless expected to remain pure among the vile, righteous where sin alone abounded. But no they had no keepers. They found no sympathy in their lowliness,—they were wooed by evil and corrupting associations, and the savor of Abraham's piety left their souls. They yielded little by little to the enticements and examples about them, till at last, when the Lord destroyed Sodom and Gomorrah, and they were saved as by the fire, it was only to verify in guilt and eternal infamy the priceless worth of those early home influences, which they had left for brighter skies and more fertile fields.

Such are the obligations, under which society has placed us. They impose upon us a threefold duty,—a duty to others,—a duty to ourselves and our households. They bid us render back to society the rich boon we have received from it. and be to our brethren what they have been to us. If we avail ourselves of all the supports and benefits flowing frem general refinement, virtue and piety, and yet, like a barren soil, receive without imparting; if we let no light shine from our path, breathe no holy counsel, extend no helping hand, and make the world no better for our having lived in it, we are as false to the claims of justice, as blind to the demands of gratitude, as if we deserted our benefactor in our distress and refused the penny in the hour of need to him, who had given us the thousand talents.

While our sense of right thus bids us render back the debt incurred at the hands of our brethren, we might also be moved by more purely selfish considerations; for, if we act upon society for its improvement and benefit, in that same proportion will society react upon us, in the faithful keeping of our interests and helping onward of our progress. The spiritual good which we do in the world, is not bread cast upon the waters, to return to us after many days. We reap the benefit of it at once, in the higher power, purer tone of social feeling, which we have contributed to create. And yet more, are we doing for our children than for ourselves by our beneficent action upon the community. We may choose for ourselves what influences we will be under. But we cannot choose for our children. As they go forth into life, they will seek their own companions and keepers, regardless perhaps of the limits within which we confined our associations. We think much of leaving a large patrimony for our children. A virtuous community is a much better legacy to them. If we leave them rich in a community where ignorance and profligacy abound, we bequeathed to them countless mortifications, uneasiness and perils, and cannot promise ourselves that they will not be borne away by the desolating current of iniquity. We indeed may dwell out of the sight and hearing of evil; but they will most assuredly drift from the old moorings, and are always liable to cast anchor hard by the tabernacles of iniquity. But if you leave your children poor in a virtuous community, you leave them with inducements to sobriety and thrift, and on the high road to wealth and honor. We cannot conceive of a parent being indifferent to the moral good of the community in which he lives, or refusing his aid in stopping up the sources of guilt and misery. He may live to see his best beloved caught in the snare, which he had refused to destroy, falling into the pit which he had neglected to cover.

EXCHANGES BETWEEN ORTHODOX AND UNITARIAN CLERGYMEN.

Our Correspondent, 'Inquirer,' judging from his article, which will be found below, is fully competent to determine for himself the question upon which he asks information. He seems to us to point out quite distinctly the difference in the position of the Orthodox and Unitarian clergyman. The orthodox not only believes that the Unitarian is in error, but he boldly assumes to decide that that error is fatal or damning, a bar to Christian sympathy and fellowship here, or to divine acceptance hereafter. It is easy to see on which side the charge of bigotry and intolerance lies here. But let us understand in what the intolerance consists. It does not consist, we conceive, in the simple refusal of the orthodox to exchange with the Unitarian, but in the grounds on which this refusal is placed, and the conduct and language connected with it. Were an orthodox clergyman to say to an Unitarian, 'your views of Christian truth and modes of presenting it are so different from mine that I do not think your preaching would do good in my pulpit, or be instructive and edifying to my people, therefore I do not think it best for me to exchange with you,' no one would say that he was wanting in Christian charity or liberality. It is only when he goes farther than this, and assumes an infallible knowledge of God's truth, and denounces all Unitarians as no Christians, heirs of perdition, and refuses to permit them to enjoy any Christian ordinance and fellowship at his church—that he violates that charity that requires us to receive a brother who may be weak in faith, but not to doubtful disputations. It is this spirit and conduct that we condemn and oppose in the orthodox; and it seems to us that in such opposition and condemnation we have done and are doing service to the cause of Christianity, liberty and charity.

Whether the example of Mr. Clarke in inviting Mr. Kirk into his pulpit ought to be followed, we can only say in relation to this question, as we have said already, let every one decide for himself. If any Unitarian chooses to invite Orthodox clergymen into his pulpit on this condition, the only condition on which they will accept the invitation, let him do do it. It is not a matter worthy of contention and strife. We should not do it, we certainly should not seek, or go out of our way to do it, for two reasons. 1st, Beecause, we do not think that a person who stood in our pulpit with this exclusive and intolerant spirit in his heart, would in his own character set a very edifying example before our people, or breathe in his instructions the true catholic spirit. 2d, Because, a willingness to exchange pulpit services with Orthodox clergymen is all that Christian charity and courtesy require of us, all that the rule 'do unto others as ye would that they should do unto you' requires of us. For ourselves our motto is 'peace in division.' We are not disturbed at the division of the community into different denominations, each acting upon its own idea of Christian doctrine and worship. This cannot be prevented. But there need be no litterness, wrath, evil speaking and denunciation.

For the Register and Observer.

EXCHANGES BETWEEN UNITARIAN AND ORTHODOX MINISTERS.

In a letter recently addressed to you by the Rev. Mr. Clarke on the subject of his exchange with Mr. Kirk and published in one of your late Nos., I find the following passage, 'Orthodox bigotry cannot be overcome by Unitarian bigotry. If sectarianism and intolerance are ever to be conquered, it must be by those whose views enable them to practice a larger liberality. But it cannot be done by speculative liberality only, it must be carried out in practice. Jesus says, 'Whateoever ye *would* that men should do to you do ye even so to them.' If I wish therefore, men to invite me into their pulpits, I must invite them into mine.' These are generous sentiments and worthy the well known liberality of their author; but after an attentive perusal of the passage quoted, I cannot but think he has to some extent confounded with bigotry that, which may perhaps deserve to be characterized by a much milder epithet, if it is not even under some circumstances a religious duty. This subject seems to me to be one of great importance to the Christian community at the present day, and my present object is rather to ask for information from those whose professional pursuits lead them more directly and constantly to the consideration of these matters, than to attempt to throw much light on a point to my mind not fully clear, and perhaps to other minds involved in the same difficulties.

I would ask then, if it is bigotry on the part of Unitarians to refuse their pulpits to orthodox clergymen, and I confess I am unable to see how, according to any correct definition of the word bigotry, it can with justice be so applied. If Unitarians avowed the doctrine that they alone had discovered the way of salvation, and that all who did not receive their interpretation of the scriptures were not entitled to the name of Christians, and on that ground refused to admit those who were thus heretical into their pulpits, they might, it seems to me, be most justly accused of intolerance and bigotry. But I do not understand that Unitarians have ever set up any such claims, or refused exchanges on any such ground. On the contrary, their whole history is a record of the most uncompromising hostility to such arrogant assumptions. They have been fighting the battles of freedom, of the freedom of the human mind from the tyranny of ecclesiastical domination, a tyranny more fatal to the progress of the race in all that ennobles and perfects our nature, than either Russian or Turkish despotism. They have been engaged in a warfare in which liberty of conscience, and the right of free inquiry after truth, holding ourselves accountable for our conclusions to no earthly tribunal, have been nobly asserted and defended. And now I would ask when is this warfare to cease? Are its objects already accomplished, *so that* it is no longer necessary? Are there now who claim to judge and condemn us? or is the warfare thus far carried on in itself unrighteous and inconsistent with the Christian character? If the latter is true then certainly it should never have been begun, if it is not true, then it is difficult to see why it should be discontinued until its objects are accomplished. If Unitarian clergymen had never resisted and refused to recognize the doctrines of the Orthodox party, what progress should we have made in spiritual growth, compared with what we believe is now witnessed? These are questions which force themselves upon my mind and I cannot but ask if intolerance towards intolerance and oppression is deserving the name of bigotry, or if it is not rather a Christian duty to bear testimony always by word and deed against doctrines which we hold to be so dangerous and subversive of the highest authority of the human soul.

If Unitarians deny their pulpits to those who in religious matters think differently from themselves, and because of such opinions, that would seem to present a case of bigotry, but the refusal to exchange with the orthodox clergy is based not on a difference of opinion, but on the refusal of the one party to allow to the other his own opinion, by insisting on his subscribing a creed of human invention as essential to his salvation in another world, or his title to the name of Christian in this. The distinction is obvious and what in the latter case might be bigotry, in the latter may be but a protest against bigotry. If it is said that Unitarian pulpits are refused to the Orthodox not for the reason above stated but because the latter refuse to reciprocate

courtesy and invite Unitarians to preach for them; it may be answered that the moment they are willing to do that, they virtually abandon their exclusive doctrine, which is, that Unitarian preaching cannot be safely listened to by their people. The reason, then, for refusing them our pulpits as above stated fails. They are in fact invited to officiate for us, not merely because they are willing to admit our clergymen into their pulpits, but because such a willingness involves on their part to a great extent a renunciation of those assumptions which Unitarians have always felt bound to resist.

What I wish to know, is this, whether the refusal on the part of Unitarians to do any public act, by which may be implied their assent to, or recognition of doctrines of Calvinism is, or is not, inconsistent with the command, to 'love your enemies,' and 'pray for those who despitefully use you and persecute you.' Mr. Clarke, in the faithful discharge of what he deems a duty, has invited Mr. Kirk to preach for him. The community very naturally look to this act as a precedent either to be followed or rejected. I am in favor of the 'largest charity as well as the largest liberty,' and if Mr. Clarke's view of this subject is the correct one, shall be very glad to know it and adopt it.

INQUIRER.

RECENT PUBLICATION.

Mr. Judd's Discourse on the moral effects of the Revolutionary War. Hallowel, Glazier, Masters & Smith. 1842.

In a literary point of view, this is a slovenly performance, carelessly written, without method in the arrangement of the facts or arguments. It does not seem to be a calm and broad discussion of the causes of the Revolutionary war, the principles involved in it, the influences and effects flowing from it, but a presentment of facts and considerations bearing upon a given point, upon a conclusion apparently adopted in the author's mind, before he entered upon that minute examination of the subject, indicated by the multitude of facts adduced, and the array of authorities referred to in the discourse. The discourse does not seem to be a discussion entered into to arrive at and adopt, but to sustain a conclusion already adopted. It is therefore not calculated, it seems to us, to have a very favorable effect upon those who do not already concur in the author's views. Those, who while they are friends of peace, and admit the terrible evils necessarily connected with war, have yet been disposed to regard our revolutionary war as a justifiable struggle in behalf of great and important principles, a struggle successful in its issue, leading to the establishment of these principles in this country, and to their deeper and broader recognition among civilized nations, principles favorable to the amelioration of human condition and the social advancement of mankind, these persons, we think, will be hardly convinced by Mr. Judd's discourse, that the opinion is erroneous.

At the close of the discourse, the author comes to these two conclusions. 'It is my clear opinion, based on a full investigation of the case, and matured on the most deliberate thought, that *the separation from England was unavoidable, and necessarily involved in the course of things;* but that it might have been made *peaceably, without the spilling of a drop of blood.*'

'If our Revolutionary war, which has been deemed the holiest war on record, *and which I freely grant to have been the holiest war on record,* was corrupt enough to sink it to the condemnation of every good man's judgment and conscience, *what shall we say of war in general.*' Now the contingency, or condition implied in this last conclusion depends upon establishing the first. Let Mr. Judd prove that the separation of the colonies from England, and their independent existence as a nation might and would have been effected peaceably, without forcible resistance to the encroachments of Great Britain, and we will acknowledge that the war ought to be condemned by every good man's conscience and judgment. He asserts this as his 'clear opinion,' but we meet with no efforts or arguments to make it clear to others. He sets forth with considerable power the evils of the war, and were the argument simply that these evils were so great as to counterbalance the benefits of separation and independence, and thus prove the war to have been unjustifiable, and submission and continuance under the dominion of Great Britain our duty, there would have been some distinctness, and perhaps some force in it. But when he admits, as we understand him to in his preface, that we had a *right to be free,* yet contends that we had *no right to resist oppression,* when he admits that the colonies had a right to be separated from Great Britain, and says that that separation might and would have been peaceably effected, and yet does not present from the circumstances of the times, from the history of England and the character of its past or present policy and government, or from any source whatever, a single argument to show that this would *probably* have been the case, we confess we find in the discourse a confusion of ideas, a boldness of assertion and an absence of argument, which make us feel that it will not greatly promote a cause, whose interests we have as strongly at heart as Mr. Judd,—the cause of peace.

WORCESTER ASSOCIATION.

The Worcester Association, will meet at Sterling on Tuesday, 17 inst, at 5-2 o'clock, P. M.

A. WILD, *Scribe.*

AMERICAN UNITARIAN ASSOCIATION.

The Annual Meeting of the American Unitarian Association, will be held on Tuesday evening, the 24th instant.

The meeting for business will be in the Berry Street Vestry, at 1-2 past 6 o'clock; and the public meeting in the Federal Street Church, at 1-2 past 7 o'clock.

An Address will be delivered by Hon. Stephen C. Phillips, of Salem.

CHARLES BRIGGS, *Gen. Sec. A. U. A.*

UNION PASTORAL ASSOCIATION.

The Union Pastoral Association will meet at Rev. N. S. Folsom's, in Haverhill on Monday, May 23d, at 11 o'clock.

SAMUEL OSGOOD, *Secretary.*

N. B. The change of time has been made for the accommodation of members wishing to be in Boston, during the week of Anniversaries.

THE WORCESTER WEST ASSOCIATION.

Will meet at the house of Mr. Alden, in South Brookfield, on Monday, the 15th of May, at 5 o'clock, P. M. Public services to commence the next day at 1-2 past 10 o'clock, A. M.

CLAUDIUS BRADFORD, *Scribe.*

AMERICAN PEACE SOCIETY.

The American Peace Society, will hold, its next anniversary meeting at the Marlboro' Chapel in Boston, on Monday the 23d inst at 3 o'clock, P. M., when the annual Report will be presented and an Address delivered by the President, Samuel E. Coves, Esq., of Portsmouth, N. H. Members of the Society, and other friends of peace of both sexes, are respectfully invited to attend.

The meeting for the choice of officers, and other business will be held at the same place, immediately after the close of the public services. By order.

LEWIS S. STODDARD, *Re'g. Sec'y.*

SUNDAY SCHOOLS.

All interested in Sunday Schools (whether in the City or Country,) are respectfully invited to send any communication to the Sunday School Society—in answer to the question 'What appears to be most wanted to increase the usefulness and improve the condition of our Sunday Schools?'

Superintendents and Teachers are particularly invited to give this subject their consideration and to send any communication to R. C. WATERSTON.

Corresponding Secretary of the S. S. Society.

The Sunday School Society would also take this opportunity of inviting all interested in Sunday Schools at a distance, to be present at their annual meeting, to be holden in the Rev. Mr. Gannett's Church on Wednesday evening of the Anniversary week.

AMERICAN UNITARIAN ASSOCIATION.

Associations, Auxiliary to the American Unitarian Association, are requested to make their Annual payments to the Treasurer, Henry Rice, Esq., by the 10th of the month, or as soon after as practicable.

CHARLES BRIGGS, *Gen. Sec. A. U. A.*

THE COLLATION.

It will be recollected that last year a very agreeable and interesting meeting of Ladies and Gentlemen was had at the United States Hotel, where after partaking of some simple refreshments, the hearts of all were strengthened by the expression of Christian sympathy, and by addresses upon various subjects connected with the interests of our denomination and the progress of truth and righteousness. The Committee, appointed for the purpose, give notice, that arrangements have been made for a similar meeting this year, at the United States Hotel, on Tuesday, the 24th inst, at 2 o'clock. It is hoped that most of our brethren from the country will be here on that day.

OBITUARY.

MR. GEO. R. VAIL.

Died on Saturday morning, the 23rd inst., at the residence of his brother-in-law, Mr. S. E. Howard, in this village, (Burlington Vt) Mr George R. Vail, aged 27 years.

In the death of the young, God teaches us, perhaps, more than in any of his dispensations, the utter uncertainty of our fairest earthly expectations; and, in so teaching impresses upon us the great religious duty of living for immortality. And yet we find it difficult to associate the idea of youth and the grave together; for we naturally connect the early-life-time with all that is fresh, active and joyous. That the aged should die, neither surprises nor disappoints us; they seem to have completed their term of service and enjoyment. But that death should be permitted to put its grasp upon the young, in the midst of their bloom and promise, is one of the difficult circumstances in the divine providence. But how often, of late, have the inhabitants of this village been reminded of this condition of our being. Death has been busy among us; and the victims—how frequently have they been those who we thought must have been spared. 'As for man, his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone.' How many of our young men and young women have passed away, one after another, like flowers blighted by the cold breath of the Destroyer, as if the order of nature was reversed, and the spring-time of life was Death's own true and proper season. It was the beautiful utterance of a heathen belief,—Whom the gods, love, die young.' But in a Christian interpretation and hope, how far deeper and holier the meaning!

The death here recorded is an afflicting bereavement, not only to relatives but others: for rarely could the grave close over the remains of a young man of purer heart, or more blameless life. We are apt, indeed, to 'idealize the dead,' and to speak in the language of eulogy, rather than truth. But we may safely say of our departed friend, that he was one whom all could esteem: for the young found in him no irritating pretension, and the elder were sure of his respectful deference. His moral character was not only free from the inequalities with which the young are sometimes chargeable, but it had a positive excellence. What he was was on the right side. Gentle in disposition, unassuming in manner, he was, too, upright in principle and uniformly correct in conduct; and besides being diligent in business, he was a dutiful son, an affectionate brother, and a kind friend. He had lately made a public profession of religious faith, but his feelings and practice had long been under happy influences: for, as a constant worshipper in the house of God, and a teacher in the Sabbath-school, he had not only 'heard of Heaven,' but, we are persuaded, had 'learned the way.' For ourselves, we could have wished that he might have been spared; but we remember whose will it is that he should be taken. His short life has given us happy remembrances; and of his early, and even sudden death, we can only say,—

'A Christian cannot die before his time,
The Lord's appointment is the servant's hour.'

GENERAL INTELLIGENCE.

Important Decisions in Bankruptcy.—It has been decided in Boston, in the U. S District Court, that whilst a petition of creditors praying that a debtor may be declared a brankrupt, is pending, said debtor has no right to dispose of his property, and an injunction to prevent him was ordered to be issued.

In New York, in a case where one of the creditors of the applicant excepted to his being decreed a bankrupt, upon the ground that he was owing debts which had been created by reason of a defalcation while acting in a fiduciary capacity, the court overruled the exception, and decided that any person (otherwise qualified) may become a voluntaer bankrupt under the act, who is owing debts which shall not have been created in consequence of a defalcation as a public officer, or as executor, administrator, guardian or public officer, or while acting in any other fiduciary capacity, although he may, at the same time, owe other debts which have been thus created.

Page's Portable Steam Saw Mill.—When the mountain wont go to Mahomet, Mahomet must fain go the mountain. So with the timber land and this ingenious machinist, Mr Page. Forests of timber, however distant from towns or navigation, are easily accessible to his *portable* circular saw. A few days since, a party of gentlemen made an excursion in the afternoon to see it work in Mr Calvert's woods, near Bladensburg, and the way it ran through the 'gnarled oak' was a caution. The great peculiarity in this use of steam by Mr P. consists in its *movability.* It can be taken down and moved a mile in a day, and the next day set up and put in motion. The saw is capable of cutting a log four feet in diameter, and will saw out 10,000 feet of inch plank in a day, with six hands in attendance. The operation is much expedited by an arrangement of the two carriages, by which a continuous action of the saw is secured. It has connected with it a machine for boring and mortising posts at the same operation, and with perfect uniformity; another saw cuts up slabs and prepares hogshead staves and heading; the rails are sharpened at the same time to fit the posts, exactly coming together at an angle, one *under* the other, and not side by side, as is usual: so that the water passes off and the rail is less liable to rot. This wonderful machine will complete 300 or 400 posts in a day; by it a cord of wood of the tops of the tree may be cut up in fifteen minutes. It seems to be omniverous—no part of the tree is rejected by it.

It is hard to estimate, in a new country, where timber is abundant and labor dear, the value of a machine which may be *carried from one forest to another,* and that will cut a board 22 inches wide and 36 feet long, at the rate of 66 feet in a minute and a half.

The machine is of 8 feet cylinder, 2 feet stroke, 100 revolutions in a minute, and 64 pounds of steam to the square inch.

This portable consumer of the forest is *now* devouring the woods near Mr Calvert's residence, near the railroad just beyond Bladensburg; and any one can see it who may choose to step into a car at 4 o'clock, P M. and return by the cars coming that evening from Baltimore.—*Nat. Intel.*

American Foreign Missions.—In the accounts from the various missionary stations, usually communicated at the monthly concert in this city, we often find statements of considerable interest in regard to the civil as well as the moral and religious interests of the places referred to. We have compiled the following.

Sandwich Isands.—It appears that considerable fear is entertained there, that the Roman Catholics may gain the ascendancy. They are very active, and are continually sending in priests. The facts communicated indicate a strong spirit of rivalry and proselytism between the Orthodox missionaries and the Roman Catholics. The dates are about the last of November. We have, on the part of the American missionaries, an interesting accoun, of an examination of Schools which had then just taken place. The account says:

Above 1400 children were examined. After its close, they marched in procession, four abreast, the king and chiefs in front, to the place where a collation had been provided. After the repast, the children were addressed, and exhorted to steady and good behaviour by the king.'

On the part of the catholics we learn that about the same time they had an examination, at which about 700 were present.

This, we are told in the strong hold of Catholicism, in the islands. If so, it would seem that the Orthodox missionaries need have little fear of losing the ascendancy, as they now, apparently number two to one of the people against the Catholics. It is manifest however, that they are fearful, for, in reference to the subject one of the missionaries expresses the apprehension that 'their great contest with the Romanists may be still to come.' 'They are coming in,' says he, 'by every arrival from Valparaiso, where they have a college, and seem full of activity and hope' Again he says,—'If they (the Catholics) get the majority of the people, they get the government; and then, look out the heretics.'!

China.—In regard to the prospect of the war in China, Mr Williams, one of the missionaries whose knowledge of the people, and correctness of judgment is much relied upon, says, that to him the war looks as though it might last a long time. 'When the English approach the Chinese retire, losing but few men; and when the English retire, they return.' He thinks the war spirit is getting diffused among the people.

Effects of Temperance in Ireland.—The following letter affords assurances of the benign effects of the temperance reform in Ireland, and will be read with interest for another reason, viz. that it is the production of a lady whose numerous writings on edueation, and in the department of romance and fiction, have rendered her most deservedly a popular favorite:—

Edgeworthstown, Feb. 28, 1842.

Sir,—Your letter needs no apology. I thank you for having thought it worth while to apply to me, and for desiring to have my opinion on the Temperance Association, along with those of the most benevolent and enlightened friends to humanity.

I am happy to be able, by the experience we have had in this neighborhood, and by all that I have heard of evidence from different parts of the country, to confirm the accounts you have from parts of Britain—and especially from Mr. Clarkson, 'the venerable Clarkson,' as you justly call him. I should content myself with saying, as once a gentleman did after hearing a speech of Burke's,

'I say ditto to Mr. Burke'—
I say ditto to Mr. Clarkson,

but I think it may be useful to this good cause that all should give specific individual evidence of what they know of their own knowledge of the operation of this temperance pledge.

In our village of Edgeworthstown the whiskey-selling was diminished *since* the pledge has been taken, within the last two years, so as to leave public houses empty, and to oblige the landlord to lower house rent considerably. This we know to our pecuniary loss—*I need not add* to our moral satisfaction.

The appearance of the people, their quiet demeanor at markets and fairs, has wonderfully improved in general—and to the knowledge of this family, many notorious drinkers, and some, as it was thought, confirmed drunkards, have been completely reformed by taking the pledge.

They have become able and willing to work, and to take care of their farms and business—are decently clothed, are healthy and happy, and now make their wives and children happy, instead, as before the reformation, miserable and heart-broken. I have heard some of the strong expressions of delight of some of the reformed drunkards. One wife said to me, 'Ma'am, I'm the happiest woman now that can be: sure *he* says he is awakened from a dream, and now *he* goes about his business so well —and, ma'am, he can eat more, and he can bear the noise of the children, which he never could formerly.'

I have heard of many instances where their health has been improved even where the 'total abstinence' began late in life, and after habits of daily intemperance.

I have not known of any in which the health was suffered. Very, few, scarcely any, instances of breaking the pledge have as yet come to our knowledge. But some have occurred. The culprits have been completely shunned and disgraced, so that they are awful warnings to others.

So long as public opinion is upheld in this manner, and so continues to act, we may hope that this great power—this inestimable moral blessing, to Ireland in particular—will continue; and most earnestly I hope and pray that it may.

Beyond all calculations—beyond all the predictions of experience, and all the examples from the past, and all analegy—this wonderful crusade against the bad habits of nations—the bad habits and sensual tastes of individuals—has succeeded and lasted for about two years.

It is amazing, and proves the power of moral and religious influence and motive beyond any other example on record in history.

I consider Father Mathew as the greater benefactor to his country, the most true friend to Irishmen and to Ireland; and am, sir, with the most earnest wish for the continued success of your great cause, yours truly, MARIA EDGEWORTH.

R. ALLEN, Esq.,
Secretary Irish Temperance Union, Dublin.

Mexico.—Letters have been received at New-Orleans which state that a Spanish frigate and sloop of war had been ordered from Cuba to the Mexican coast to protect Spanish vessels from the paper blockade proclaimed by Texas.

It is reported that Santa Anna was dissatisfied with Gen. Arista for his late demonstrations against Bexar. He had sent orders to Gen. Wall to assume the command of the brigade designed to protect the frontier.

The garrison of Matamoras had been increased to 1200 men, and with the artillery was considered able to resist the meditated Texas assault. The time for the invasion of Texas was not ascertained, though the prepartions therefore were still going on.

One thousand Indians of the Liban tribe, (supposed to be engaged in the Texan service,) had been several days in the neighborhood of Matamoras. They had killed a number of the Mexicans. A body of Texans were encamped 150 miles above that place. Great alarm was felt, and all the inhabitants were under aams.

NOTICE TO SUBSCRIBERS.

Subscribers for the Christian Register, whose bills of one or more years are unsettled, are respectfully requested to forward the amount due. The recent enlargement of the paper, and change of type have occasioned an outlay which renders the prompt payment of all bills extremely desirable.

All our receipts are in small sums, none of which can be very burdensome to the party who pays; while to us the want of the aggregate amount, when payment is delayed, is exceedingly embarrassing.—It is hoped that this request will not be passed over without attention.

MARRIAGES.

In this city, on the 11th inst, by the Rev. Washington Gilbert of Harvard, Horace Draper, Jr. M. D., of Boston, to Miss Octavio W. Gardner, daughter of the late Hon Stephen P. Gardner, of Bolton.

In this city, by Rev Dr Pierce of Brookline, Mr A. Warren Goddard, of B. to Miss Abby W. Bast, of this city.

In this city, by Rev Charles Lowell, D. D, Mr John F. Stevens, (of the firm of Brewers, Stevens and Cushing,) to Miss Susan W. Brewer all of this city.

In this city, by the Rev James J. I. T. Coolidge, Mr Thomas Thatcher Wyman, to Miss Elizabeth, daughter of Henry Lawson, Esq. of Jamaica Plain.

In this city, by the Rev Mr Gray, Capt David Battles, of Cohasset, to Miss Mary Ann P. Whiting, of Boston.

At Cambridgeport, on the 26th inst, by the Rev Mr Mozzey, Harvey Davis, Esq, to Miss Amelia H. L. Bignol.

In Dorchester, on 1st inst, by Rev Mr Hall, Andrew J. Woodward to Miss Sarah S. Stone, daughter of Benjamin Stone, Esq.

In Brighton, on Thursday evening, by Rev A. D. Jones, Mr George S. Dowse to Miss Martha Ann, daughter of Cephas Brackett, Esq.

In Hingham, by Rev Mr Richardson, Mr Sullivan Higgins to Miss Susan Burr. By the same, Mr Fielder Botting of Madison Me. to Miss Martha B. Nichols of Hingham.

In Salem, by Rev. D. Brazer, Dr. George Chandler of Worcester, to Miss Josephine Rose of Salem.

In Kingston, on Tuesday morning, by Rev Mr Sweet, Oliver Ditson Esq of Boston, to Miss Catharine Delano, daughter of Benj. Delano Esq. of Kingston.

At Providence, on Tuesday evening last, by Rev Mr Hall, Mr Albert Armington, of Boston, to Miss Amanda Wade, daughter of Mr E W. Wade, of P.

In Providence R. I. by Rev. Mr Osgood, Mr Samuel Potter Jr. to Miss Mary Elizabeth Cory.

In New York, by Rev. Henry W. Bellows, Mr George B. English of Philadelphia, to Miss Harriet Helen, daughter of Asaph Stone Esq.

In Syracuse N. Y. by Rev Mr Storer, Mr. U. H. Van Seest to Miss Emma Barnes all of Syracuse.

DEATHS.

In this city, Zachariah Hicks, 87, one of the oldest mechanics of the city, and an original member of the Massachusetts Charitable Mechanic Association.

In this city, 6th Inst, Mrs. Catherine Saltonstall, wife of James Hayward, Esq.

In this city, after a short but severe illness, Mrs. Sarah B., wife of Bartholomew Brown, formerly of Salem, 28.

In this city, May 6, Sarah, daughter of Oliver and Sarah Cotton, 6, Walter Collins, 53.

In this city, May 10, Caroline Parker, youngest child of John G. and Mary Ann Nazo, 2 years and 10 months

In this city, Mrs Olive widow of the late Ezekiel Pitman, aged 70

In this city, Martha B, daughter of Nathaniel N, and Susan L Bates, aged 2 years and 10 monnhs.

In this city, Mrs Eliza wife of James Stockman, 33.

In this city, on the 1st Inst, Mrs Sarah B. Miles, widow of the late George Miles, Esq. of Baltimore, and daughter of the late Samuel Blagge, Esq. of this city.

In this city, May 7 of consumption, Mrs Eliza E, widow of Thomas Lilley, of Boston.

In this city, on the 5th Inst, Mr Elijah Marshall, Jr. formerly of Hudson, N H. aged 54.

In this city, on the 6th, Emily, daughter of Elias and Emily Kidder, aged 24 years.

At Torquay, Devon, Eng, 7th ult Louisa Elizabeth, eldest daughter of Col Aspinwall, Consul of the United States at London.

THE NEW JERUSALEM MAGAZINE—May, 1842.—Contents—Immutability; on 'Double Consciousness;' on the Propriety of the Ministry being Clothed in Garments corresponding to their Official Uses; Ethiopia, or the Interior of Africa; of the New Era; Swedenborg's Doctrine Concerning the Order of the Church and of the Ministry; Intellectual Repository; Intelligence from England; New Societies; New Publications; Obituary; Notice of Convention—just published by OTIS CLAPP, 12 School st. m14

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Cousin L

POETRY.

The following stanzas are published at the request of an esteemed subscriber, who sent us the volume from which they are taken. It must be confessed that the moral is better than the poetry:

A FAIRY TALE,

IN THE ANCIENT ENGLISH STYLE.

In Britain's Isle and Arthur's days,
When midnight fairies daunc'd the maze,
Liv'd Edwin of the Green;
Edwin, I wis, a gentle youth,
Endow'd with courage, sense and truth,
Tho' badly shap'd he been.

His mountain back mote well be said,
To measure high against his head,
And lift itself above.
Yet spite of all that nature did
To make his uncouth form forbid,
This creature dar'd to love.

He felt the charms of Edith's eyes,
Nor wanted hope to gain the prize,
Could ladies look within;
But one Sir Topaz dress'd with art,
And, if a shape could win a heart,
He had a shape to win.

Edwin (if right I read my song)
With flighted passion pac'd along
All in the moony light:
'Twas near an old enchanted Court,
Where sportive fairies made resort,
To revel out the night.

His heart was drear, his hope was cross'd,
'Twas late, 'twas far, the path was lost,
That reach'd the neighbour town;
With weary steps he quits the shades,
Resolv'd, the darkling dome he treads,
And drops his limbs adown.

But scant he lays him on the floor,
When hollow winds remove the door,
A trembling rocks the ground:
And (well I ween to count aright)
At once a hundred tapers light,
On all the walls around.

Now sounding tongues assail his ear,
Now sounding feet approachen near,
And now the sounds increase,
And from the corner where he lay,
He sees a train profusely gay
Come prancking o'er the place.

But (trust me, gentles) never yet
Was dight a masking half so neat,
Or half so rich before;
The country lent the sweet perfumes,
The sea the pearl, the sky the plumes,
The town its silken store.

Now whilst he gaz'd, a gallant drest
In flaunting robes above the rest,
With awful accent cry'd;
What mortal, of a wretched mind,
Whose sighs infect the balmy wind,
Has here presume'd to hide?

At this the swain, whose vent'rous soul
No fears of magic art control,
Advanc'd in open fight;
Nor have I cause of dreed, he said,
Who view, by no presumption led,
Your revels of the night.

'Twas grief for scorn of faithful love,
Which made my steps unwitting rove
Amid the nightly dew.
'Tis well,' the gallant cries again,
'We fairies never injure men,
Who dare to tell as true.

Exalt thy love-dejected heart,
Be mine the task, or ere we part,
To make thee grief resign;
Now take the pleasure of thy chaunce,
Whilst I with Mab my partner daunce,
Be little Mable thine.

He spoke, and all a sudden there,
Light music floats in wanton air;
The monarch leads the queen:
The rest their fairy partners found,
And Mable trimly tript the ground
With Edwin of the Green.

The dancing past, the board was laid,
And siker such a feast was made,
As heart and lip desire;
Withouten hands the dishes fly,
The glasses with a wish come nigh,
And with a wish retire.

But now to please the fairy king,
Full ev'ry deal they laugh and sing,
And antic feats devise;
Some wind and tumble like an ape,
And other some transmute their shape,
In Edwin's wond'ring eyes.

'Till one at last that Robin hight,
(Renown'd for pinching maids by night)
Has bent him up aloof;
And full against the beam he flung,
Where by the back the youth he hung,
To spraul unneath the roof.

From thence, 'Reverse my charm,' he crys,
'And let it fairly now suffice,
The gambol has been shown.'
But Oberon answers with a smile,
'Content thee, Edwin, for a while,
The 'vantage is thine own.'

Here ended all the phantome play;
They smelt the fresh approach of day,
And heard a cock to crow;
The whirling wind that bore the crowd,
Has clap'd the door, and whistled loud,
To warn them all to go.

Then screaming all at once they fly,
And all at once the tapers die;
Poor Edwin falls to floor;
Forlorn his state, and dark the place,
Was never wight in sic a case,
Through all the land before.

But soon as Dan Apollo rose,
Full jolly creature home he goes,
He feels his back the less;
His honest tongue and steady mind
Had rid him of the lump behind,
Which made him want success.

With lusty livelyhed he talks,
He seems a dauncing as he walks,
His story soon took wind;
And beauteous Edith sees the youth,
Endow'd with courage, sense and truth,
Without a bunch behind.

The story told, Sir Topaz mov'd,
(The youth of Edyth erst approv'd)
To see the revel scene:
At close of eve, he leaves his home,
And wends to find the ruin'd dome,
All on the gloomy plain.

As there he bides, it so befell,
The wind came rustling down a dell,
A shaking seized the wall:
Up spring the tapers as before,
The fairies bragly foot the floor,
And music fills the hall.

But certes sorely sunk with woe,
Sir Topaz sees the Elphin show,
His spirits in him die:
When Oberon crys, 'A man is near,
A mortal passion, ycleeped fear,
Hangs flagging in the sky.'

With that Sir Topaz (hapless youth!)
In accents fault'ring ay for ruth
Intreats them pity graunt;
For als he been a mister wight,
Betray'd by wand'ring in the night,
To tread the circled haunt.

'Ah! lozel vile,' at once they roar,
And little skill'd of Fairy lore,
Thy cause to come we know:
Now has thy kestrell courage fell;
And fairies, since a lie you tell,
Are free to work thee woe.

Then Will, who bears the wispy fire
To trail the swains among the mire,
The caitive upward flung;
There, like a tortoise in a shop,
He dangled from the chamber top,
Where whilome Edwin hung.

The revel now proceeds apace,
Deffly they frisk it o'er the place,
They sit, they drink and eat;
The time with frolic mirth beguile,
And poor Sir Topaz hangs the while,
'Till all the rout retreat.

By this the stars began to wink,
They shriek, they fly, the tapers sink,
And down ydrops the knight.
For never spell by fairy laid
With strong enchantment bound a glade,
Beyond the length of night.

Chill, dark, alone, adreed, he lay,
'Till up the welkin rose the day,
Then deem'd the dole was o'er:
But wot ye well his harder lot?
His feely back the bunch has got,
Which Edwin lost afore.

This tale a sybil nurse ared;
She softly strok'd my youngling head,
And when the tale was done,
'Thus some are born, my son,' (she crys)
With base impediments to rise,
And some are born with none.

But virtue can itself advance
To what the fav'rite fools of chance
By fortune seem design'd;
Virtue can gain the odds of fate,
And from itself shake off the weight
Upon th' unworthy mind.

MISCELLANEOUS.

ERRORS IN FAITH AND PRACTICE.

A MOTHER'S TALE.

There is something irresistible in truth, when it comes to us with all the weight of personal experience, especially when the mind which receives it is calm and serene One of the many reasons why the experience of others does so little good to us is, simply, that it is forced on us injudiciously, when our minds are under the strong excitement of present affliction. But let the warning be given before the very crisis of sorrow has unnerved the mind, and it seldom fails to produce a salutary effect. With this brief preamble let my tale commence. May it act as a warning to such as are prone to make unto themselves idols among the creature of dust!—to such as love the creature more than the Creator!

At the age of twenty years I was left a widow, with an infant son. The loss of a cherished and beloved husband, fell like an avalanche upon my young and untried heart.

For a long time my grief was too great to admit of consolation, nor do I remember having ever received positive comfort from any source. My anguish was too acute for calm endurance, and exhausted itself in unchecked paroxysms. These became less frequent as time brought its never failing mitigation to poignant sorrow, and I gradually regained composure, though not cheerfulness. Indeed, it was my maxim that real grief can never be overcome; that true sensibility defies control. I unhesitatingly pronounced all people to be cold-hearted who bore their afflictions unrepiningly. Nothing exasperated me more than to be told by my friends that they were pleased to find I was conquering my inordinate sorrow. To these I always replied sternly, true sorrow can never be conquered; those who love as I did must grieve forever. Cold hearts may talk of subduing their feelings—where they are really strong they are unconquerable. Such sophistry convinced my own reason though I was all this time a professing Christian. I read my Bible with due attention, and heard the doctrines of Christianity ably expounded from the pulpit. I thought myself in the safe path of Christian practice, when I resisted the will of Providence with vehement complaints, and avowed murmurs against its decrees.

Meanwhile, my son grew like a well-watered plant before my eyes. He was a singularly lovely and intelligent child. Yet I never thanked the Giver of this precious gift, but complained loudly that my happiness was blighted in the bud. My child evinced strong passions from his very cradle, and some of my best friends urged me to check their violence from the commencement. But my constant reply to this salutary counsel was; how can you impose such a task upon a broken-hearted creature? Do you not see plainly that I am incapable of any such exertion? Alas! every attempt to speak harshly to my child, would open the fountain of my griefs afresh. He is the living semblance of his father! how can I impose restraint upon such an infant without being guilty of positive cruelty? Ah! it is for cold-hearted people to talk of discipline.

The very word brings to my mind chains, fetters, and all the horrid implements of tyranny. My only comfort is to indulge this cherished being in every thing; I cannot cross either his wishes or his passions. Besides I see clearly that he has a heart overflowing with sensibility. To check what you call passion, would be to destroy the fine feelings of his heart. I cannot consent to an experiment which might counteract all the noble propensities of his nature.

Thus did I discharge the duties of a Christian mother. My only excuse for nourishing an idolatrous attachment to my son was, that my conjugal affections having been nipped in the bud, all my repressed feelings must needs flow into the newly-opened channel of maternal love. Years passed away, and my lovely boy was approaching his tenth year. At this period a malignant disease visited our village, and was peculiarly fatal to children of his age. Many were carried off by it and I was surrounded by mourning parents. My mind was thrown into a state of disorder which can scarcely be explained in words. I felt agonizing sympathy with the afflicted, but I never could realize an apprehension that their doom might become mine. No, I had a vague idea connected with my notions of heavenly goodness, that I had borne my full burden of sorrow, and should not again be tasked so heavily. That, in short, I was to be spared now; nay, had almost a right to claim exemption from future trouble because I had been already borne to the earth by one surpassingly heavy stroke. Although I knew many widows, some struggling under complicated adversities, some called to suffer this new grief by my very side, yet I never compared my case with theirs. A strange idea possessed my mind, that my having mourned so deeply over one sorrow, was to give me a title of exemption from another. Thus I labored under the miserable delusion of supposing that my self-indulgence was to be rewarded by the future forbearance of Heaven. That the All-merciful would spare one who had shown such keen sensibility, and such an incapacity to bear sorrow. Alas! what will not self-love devise to save itself from conviction and condemnation.

One night I was appalled by signs of indisposition in my child; I passed the night in agony by his bedside, in tears and incoherent supplications. At daybreak I summoned medical assistance, and fell into a swoon when the physician gently communicated his apprehension that the epidemic had seized my idol. On my recovery I turned from a well-meaning old friend who was whispering lessons of resignation in my half-insensible ear. Talk not of resignation, said I, almost fiercely, that virtue may belong to the poor in spirit, and the cold in heart. I never could, and never can be resigned; when my adored husband died he carried more than half my existence with him; the rest was only sustained by love for his child. If he is to go, rely on it, grief will carry me off before him. When I know to a certainty that he is to be taken, I shall go before him. My heart was not made for endurance. It can break, but not bend. My old friend sighed, but said no more.

The progress of my son's illness was inconceivably rapid. I could see that almost every body around me thought it a desperate case. Yet my strange feeling of security remained. I prayed incessantly, with almost frantic importunity, that this cup might pass by me, but I shrank vehemently from the closing sentence of that blessed prayer. The fact was, that I never had attempted to submit to the will of my Creator, nor could I bear to dwell upon the idea that submission was an imperious Christian requisition. At length my child's illness reached its climax, and I was gently and with tender sympathy informed that his recovery was hopeless. What! said I, starting wildly from my seat, do you mean impiously to set bonds to the mercy of God? Who shall dare affirm that my child cannot yet be raised from his dying bed? I have asked it in faith; let us all pray for his recovery. Yes, as surely as we are permitted to ask that we may receive, so surely may the only son of his mother, and she a widow, be saved from death; let us all unite in prayer for my precious boy. A clergyman of approved piety was present. I besought him to lead our intercessions, and cast myself with a frantic gesture upon my knees. All who were present bent humbly before God, and the voice of prayer arose amid almost breathless attention. The holy man prayed with earnest and touching fervor; he besought the Lord to have pity upon the widowed mother; to spare her only child to be a comfort to her future days. He asked forgiveness for all our sins in the name of the blessed Savior, and spoke of the gracious promises of heavenly mercy, like one who had hitherto confided wholly in their sustaining power. His voice softened as he spoke of a mother's love, stronger than death—of the blessed privilege of intercessory prayer, so often the solace of human misery at its most awful crisis. He dwelt on the omnipotence of God, and of his infinite mercy which so often prompted the exercise of that boundless power. Nevertheless, added he, if it should be thy will to take this much-loved sufferer from a world of sin and misery, O grant thy fullest grace and most powerful strength to the bereaved parent; uphold her in her hour of keenest anguish, grant her resignation—Stay, exclaimed I, half frantic with mental agony, ask not for resignation, I do not desire to be resigned, if I must lose my darling I ask nothing of Almighty power, but that my grief may be permitted to destroy me speedily—say nothing of my resignation, but ask the life of my child. If the Scripture be true, the prayer of faith will raise the sick, nay, even the dead. This strange, unholy interruption of the general devotions seemed to appal my assembled friends. The clergyman remained silent some moments, then concluded his prayer in a lower tone of voice.

Reader! this prayer so vehemently urged—so presumptuous in its requisition, was heard and answered. The inscrutable wisdom of the Most High accorded a petition which contained no humble deference to his will. My child arose from his bed of suffering, and became once more the light of my eyes—the joy of my heart. There were some who ventured to whisper that they thought me unworthy of this blessing. A signal mercy—almost a miracle had been granted to one who declared herself unwilling to let the will of her Father in heaven be done. Did not this savor of presumption! For myself, I exulted in what I regarded as the triumph of faith; but mark the sequel. This idol of an erring and presumptuous heart—this child who was dearer to me than my hopes of heaven, lived to be the scourge of a miserable existence. Yes, he grew up to manhood with a person like the fallen Lucifer, beautiful even in its degradation.

But every vice that ever polluted the earth rioted and triumphed in his bosom. He lived—a heaven-defying sinner! was arraigned again and again before the tribunal of human justice, and escaped again and again by the subterfuges of legal subtlety.

But the cup of his iniquities was at length full. Without a dream of penitence—without a thought of repentance, he cast defiance in the teeth of justice; challenged the wrath of an avenging God, and swore away his last breath on a scaffold.

Say! ye who have bent submissively over the dying bed of a cherished babe! who have mourned the early dead with child-like resignation to a Father's will, say, would you exchange conditions with the unhappy being whose story is before you? Learn from it that God sometimes spares in his just anger what it would have been mercy to have removed.

THE FRIEND IN NEED.

A few years ago, as I was travelling in the very verge of the unbroken forests of our country, circumstances rendered it necessary for me to pass a few days in one of the humble dwellings erected by the lonely settler in those frontier regions. It required excessive toil to force my way through the path, for it could scarcely be dignified with the name of road, which led to this region. After travelling many hours through the forest,—now ascending a lofty hill thickly crowned with trees,—again standing upon some rocky battlement, whose desolation presented an opportunity to view the vast extent of lonely forest, and again descending into some thickly wooded valley I arrived at the humble dwelling above alluded to. It was situated upon the margin of a pleasent pond which had seldom been seen by any eyes but those of the roving Indian. Behind the house rose a lofty hill, the lower part of which was covered with the impenetrable foliage of a most luxuriant forest, while the summit, bare, rocky and desolate; appeared as though it had been drenched by the rains, and battered by the storms of many centuries. In this lonely situation, with no other dwelling near there appeared a log house. It was built in the rudest manner. The day light shone in between the crevices of the logs in every part of the house, and a large hole sawed through them in one place, was the only window. An old blanket was occasionally hung over the hole, to keep out the driving rain. In one corner of the room, a few stones were arranged, as an apology for a fire place, and the smoke, after circling at its leisure about the apartment, gradually ascended through a large opening in the top of the house. A few rough boards were laid down for the floor. The furniture of the house was of the same character. A few chairs of most humble manufacture were in different parts of the room, and a rough bedstead, upon which was placed some straw sewed up in a course canvass, afforded the only accommodations for repose to the inmates of this humble dwelling. Uninviting as was the exterior, and cheerless as the reader must imagine the interior to be from the description now given, there was an air of neatness in all the crowded arangements of the apartment, which shewed that the occupants were not entirely destitute of the idea or of the enjoyment of comfort. The hemlock broom in the corner had been faithfully used, no litter was allowed to accumulate upon the rough boarded floor. The white pine table was clean, and no one could hesitate to sit down at it, or refuse the plain and frugal meal, which neatness had prepared. A large family of small children were gambolling about the door, and the stranger would be sadly puzzled to imagine where they could find a resting place for the night. He would however be relieved from this perplexity, as he saw them in the edge of the evening, clambering up a rough ladder into the garret, and depositing themselves here and there, upon the loose and rattling boards, which continually threatened to let down their precious ourden npon the strangers head. Here peculiar circumstances rendered it necessary for me to pass a few days. The father of the family was absent in a distant town, to obtain some necessaries for his family, but returned the morning after my arrival. These wild lands being entirely uncultivated, and with but here and there a straggling settler had not received the title of town. The husband and father returned through the woods about eleven o'clock in the forenoon. It was a bright and beautiful summer's day, and the peculiarly uncultivated condition of his land lot, from which he was to feed and clothe his numerous family; demanded his incessant and active toil.

Soon after entering the house, and making the usual enquiries, and recounting the interesting circumstances of his journey out into the regions of cultivation and life, he called his family together for prayers. He could not deprive himself of the privilege of family prayer, though the sun had already entered the meridian. He read a portion of Scripture, and then fervently returned thanks to God, that he had been preserved during his absence, and returned in health and safety to his home. He expressed his gratitude that his family had been preserved and that they all were permitted to meet again around the domestic alter. After this season of prayer, the father went out with a cheerful heart to his daily toil. I could not but be struck with the scene. How lovely an exemplification of real Christian feeling; of sincere attachment to his Maker; of correct views of the privilege of prayer. There was peace, there was joy in this humble and retired abode. It was the spirit of piety, the influence of prayer, which took from their hearts all ambitious aspiring for the more noisy scenes of a busy world. In their home they were contented. Their frugal fare satisfied their wants, and there was more heartfelt happiness in that log cabin, under the shade of that lonely, gloomy mountain, than can be found in many a family, whose magnificent dwelling glitters with marble, and excites the admiration and the envy of thousands, by its architectural symmetry, and its rich and imposing show. That humble floor and those rough seats were occupied by those who far surpassed in real enjoyment thousands whose feet press the richest carpeting and who repose upon cushions of damask. The pitch pine knot, threw its bright and animating flashes upon more cheerful countenances, than are often found seated in elegance by the soft light of the astral lamp. What was it that threw such a charm over this dwelling? It was piety. The feelings of the father were subdued by its power. The mother was animated to fidelity and zeal by its influence. This humble home was the spot in which they were preparing for a more elevated home than ever adorned this world. If the influence of piety had been removed, and the cares of the world and the harassments of ambition had taken its place, a blight would at once have come over their hearts, and they must have passed the remainder of their days discontented and unhappy. It is in fact in such scenes as these, that we obtain the most convincing proof of the divine authority of that faith, which sheds joy over scenes apparently the most unpropitious. There was here almost every earthly deprivation. No church, no school, no society. But few could here have found comfort, for all those things were wanting which we generally esteem essential. Yet here the spirit of prayer had diffused that peace which so often has fled from the parlors of the wealthy.

The frugality and industry of this family has undoubtedly before this time, surrounded them with many more earthly comforts; but if the spirit of piety has not kept pace with their temporal prosperity, it is very certain that their happiness is not increased. No truth can be more firmly established, than it is not external circumstances, but inward feeling on which happiness depends. The palace of the king can only be cheered by this influence. Discontent stalks through the most elegantly furnished halls, and reposes upon the most luxuriant sofas, and remains in the heart when prancing horses and the gilded chariot bears the sufferer through the most lovely of nature's scenery, if there be not the calm of piety, the serenity of content. This calm, this serenity cannot be permanently maintained if there be not the close walk with God, the affectionate confidence in his friendship and repose in his goodness.

The reader of these pages must search for happiness in the cultivation of these feelings, for it can no where else be found. God has so ordained it. He has declared it. The testimony of all ages has substantiated it. And he must indeed be inexperienced in the trials and disappointments of the world, who has not long since learned this lesson from the changing circumstances of his own history.—*J. Abbott.*

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NOTICE.

JAMES TOLMAN, No. 6 Congress street, has just received a complete assortment of Goods for Spring and Summer wear—consisting of all the varieties of Broadcloths Cassimeres and